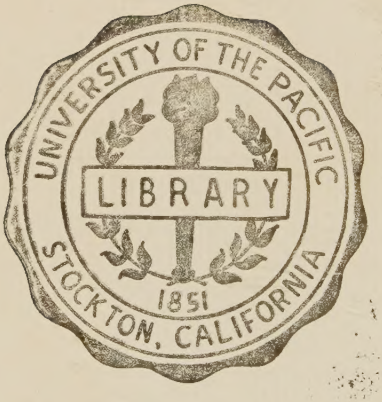
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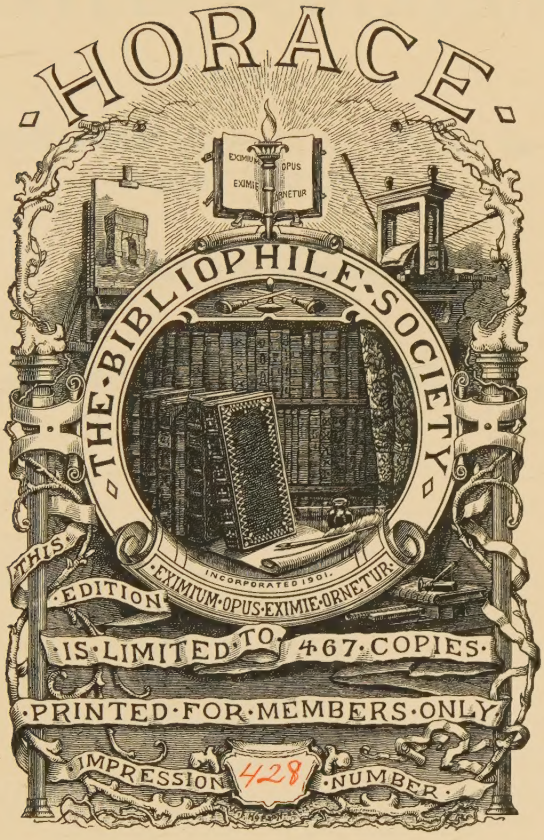
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A THOUSAND HORATIAN QUOTATIONS

WITH

APPRECIATIONS (*Testimonia*) OF HORACE IN ANCIENT WRITERS

SELECTED AND CLASSIFIED

BY

HENRY AIKEN METCALF

Issued only to members of
THE BIBLIOPHILE SOCIETY
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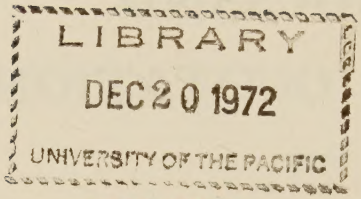

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PREFACE

"It has been said that three times Rome has conquered the world, once by force of her arms, again by her church, and thirdly by her jurisprudence. A compiler of quotations may be permitted to add that a fourth Roman world conquest is that of Latin phrases." In this conquest Quintus Horatius Flaccus stands easily first among the great Romans; indeed of all the profane writings of antiquity his are the most read and the best rendered, and of the writings of all time (the Sacred Scriptures only excepted), those of Shakespeare alone are oftener quoted. The reason for the fascination Horace has exercised through the centuries is not far to seek. It is preëminently that supreme happiness of diction which Petronius has so aptly characterized in his famous *curiosa felicitas*, it is that "delicacy of workmanship" of which De Quincey speaks,

> All the charm of all the Muses
> Often flowering in a lonely word.

There is a combination of minute elaboration, and at the same time of a freshness of thought, which is opposed to anything in the nature of laborious

research. There is, moreover, in his smoothly flowing verse that magic of musical rhythm and cadence which led another master of song to style him *numerosus*, the poet of sweet numbers. Even now his wise sayings are applicable to the every-day lives of men. When every other line (as it were) is as familiar as a proverb, the principal difficulty the compiler has is in deciding what to omit so as to bring such a book of quotations within a reasonable compass. If, then, anybody should fail to find certain passages, the reason for their exclusion will be evident. The exact reference has been given for every quotation, since we agree with Skeat that "A quotation without a reference is like a geological specimen of unknown locality." It has been the endeavour, by means of a careful classification in the Index of Subjects, to make these quotations usable.

After careful research we think the "appreciations" given of Horace by ancient writers comprise all those of any importance. It was also thought it would be of interest to bring together the principal passages giving Horace's own estimate of his writings.

Thanks are especially due for quotations and suggestions to the Most Reverend John Ireland, D.D., Archbishop of St. Paul; Doctor Kirby Flower Smith, of Johns Hopkins University; Doctor Clement Lawrence Smith, of Harvard University; and Clarence Cary, Esq., of New York City. Metrical renderings have been made by Mr. Cary of quotations 279, 344, 349, 492, 575, 740, 958; and by Miss Alice Van Vliet, of The Packer Collegiate Institute, Brooklyn,

of quotations 179 (note), 669, 741, 755, 758, 879 (note), 932, 947, 993.

The poem which follows is reprinted, by permission, from *Horatian Echoes*, issued by Houghton, Mifflin & Company.

Henry Aiken Metcalf.

HORACE

He who would echo Horace's lays
  Aspires to an Icarian fame;
And borne on waxen wings essays
  A flight — may give some sea a name.

My fate perchance! But as I write
  I see through Time's reverted glass,
In fleckered mists of shade and light,
  The phantoms of the ages pass.

I see an infant, tired with play,
  Sleep sweetly in Apulia's wild,
And doves bring myrtle leaves and bay
  To cover the courageous child.

A stripling walks the streets of Rome,
  With slate and satchel on his arm;
His life abroad, his ways at home,
  A loving father's care and charm.

Fulfilment of his boyhood's dream,
  Greece welcomes now the freedman's son;
He haunts the groves of Academe,
  And quaffs the springs of Helicon.

Light of the World! the central seat
Of wit and wisdom, art and lore,—
In Athens patriot exiles meet
Where bards and sages met before.

No athlete, and no warrior he,
With Brutus on Philippi's field,
The darling of Melpomene,
Not bravely, throws away his shield.

Her fleets dispersed and tempest-tost,
Her armies crushed, their leaders slain,—
Now is the great Republic lost,
Lost never to revive again.

The Julian star ascends the sky,
It shines on groups of learned men,
Law clips the wings of Liberty,
And Horace wields the Empire's pen.

Names, only names!—the brilliant throng
That crowd the poet's pictured page:
Still lives in his imperial song
The soul of the Augustan age.

No longer through the Sacred Way
The pontiffs lead the vestal train;
Thrones crumble, dynasties decay,
Of Alaric born, or Charlemagne—

Saints, Soldiers, Presbyters, and Popes
  In legions rise and disappear,
And Bards with glowing horoscopes
  Oblivion garners year by year:

But on strong wing, through upper air, —
  Two worlds beneath, the Old and New, —
The Roman Swan is wafted where
  The Roman eagles never flew.

JOHN OSBORNE SARGENT.

HORATIAN "APPRECIATIONS"

(*TESTIMONIA* IN ANCIENT WRITERS)

OVID [PUBLIUS OVIDIUS NASO], 43 B. C.–18 A. D.

Et tenuit nostras numerosus Horatius aures,
dum ferit Ausonia carmina culta lyra.

Trist. 4, x, 49–50.

And Horace with his musical cadences [or, varied numbers] charmed my ears, while he sang his polished strains to the Ausonian lyre.

PERSIUS [AULUS PERSIUS FLACCUS], 34–62 A. D.

Omne vafer vitium ridenti Flaccus amico
tangit et admissus circum praecordia ludit,
callidus excusso populum suspendere naso.[1]

Sat. i, 116–118.

Crafty Flaccus probes every fault while making his friend laugh; and having gained his entrance plays about his heartstrings [innermost feelings], "with a

[1] Said with reference to the satire of Horace. Cf.

Ut plerique solent, naso suspendis adunco
ignotos. S. 1, vi, 5.

You do [not] as most are wont, toss up your nose at obscure people.

Balatro suspendens omnia naso. S. 2, viii, 64.

Balatro turning up his nose at everything.

sly talent for tossing up his nose and catching the public on it." [1]

Petronius Arbiter, died *circ.* 66 A. D.

Refugiendum est ab omni verborum, ut ita dicam, vilitate et sumendae voces a plebe semotae, ut fiat, —

" Odi profanum volgus et arceo." [2]

Praeterea curandum est, ne sententiae emineant extra corpus orationis expressae, sed intexto vestibus colore niteant. Homerus testis, et lyrici, Romanusque Vergilius, et Horati curiosa felicitas. Sat. 118, 5.

[The poet] must avoid in his choice of words everything that savours of what I call lowness, and choose expressions removed from common use, so that he may say, —

" I abominate the common herd, and keep them at a distance."

Moreover he must take care lest epigrammatic sentences stand out in relief from the body of the discourse; but that they derive their beauty and splendour from a colouring which is interwoven in the fabric of the whole. Homer is a witness to the truth of this, as are the lyrists, and the Roman Vergil, and the careful happiness of Horace.

Quintilian [Marcus Fabius Quintilianus], 35–96 A. D.

Lyricorum idem Horatius fere solus legi dignus. Nam et insurgit aliquando, et plenus est iucunditatis et gratiae, et variis figuris et verbis felicissime audax.

De Institutione Oratoria, Lib. 10, i, 96.

[1] Conington. [2] Hor. Car. 3, i, 1.

Of the lyrists Horace is almost the only one who is worthy to be read, for sometimes he soars, and is full of sweetness and grace, and in various figures and expressions is most happily daring.

Multo est tersior ac purus magis Horatius, et ad notandos hominum mores praecipuus.[1]

De Instit. Orat. Lib. 10, i, 94.

Horace is far more terse and pure in his style [than Lucilius], and distinguished in observing the characters of mankind.

Titus Calpurnius Siculus,[2] *circ.* 50 A. D.

Qui tamen haut uni patefecit limina vati
nec sua Vergilio permisit somnia soli:
Maecenas tragico quatientem pulpita gestu
erexit Varium,[3] *Maecenas alta tonantis*
eruit et populis ostendit Troica Macri[4]

[1] Concerning Satire.

[2] Conjectural author; *vide* Teuffel, *Latin Literature*, vol. ii, p. 306.

[3] Lucius Varius Rufus [*vide* Hor. Car. 1, vi, 1], the intimate friend of Horace and Vergil. Horace owed his own acquaintance with Maecenas (B. C. 41) to these two men.

Optimus olim
Vergilius, post hunc Varius, dixere quid essem. S. 1, vi, 54.

That best of men, Vergil, long ago, and after him, Varius, told you [Maecenas] what I was.

Vergil and Varius are also coupled together by Horace (S. 1, v, 40; x, 44, 45; Ep. 2, i, 247; A. P. 55), and together with Maecenas (S. 1, x, 81).

[4] Aemilius Macer, a poet, and friend of Vergil.

carmina Romanis etiam resonantia chordis
Ausoniamque chelyn gracilis patefecit Horati.

Poetae Latini Minores, vol. i, Laus Pisonis, 236–242.

Nevertheless not to one bard alone did he open his doors, nor did he enable Vergil alone to indulge his imaginative fancy; Maecenas it was who encouraged Varius, who made the stage resound with tragic phrase, Maecenas too it was who brought forth and made known to Roman peoples the lofty Trojan lays of thundering Macer, whose notes even now resound, and revealed the simple [or, unadorned] Ausonian strain of Horace.[1]

JUVENAL (JUVENALIS, DECIMUS JUNIUS), 56–140 A. D.

Dummodo non pereat totidem olfecisse lucernas
quot stabant pueri, cum totus decolor esset
Flaccus et haereret nigro fuligo Maroni.

Sat. vii, 225.

Lose not your whole reward for having smelled as many lamps as there were boys standing round you; while Flaccus was altogether discoloured, and the smoke clave to the black Maro.[2]

[1] *Horati Flacci, ut mei, esto memor* (Remember Horatius Flaccus, as you would myself), the dying message of Maecenas to Augustus. — Suetonius, *De Viris Illustribus*.

[2] Black with the smoke of the lanterns of the night-school.

The works of Horace and Vergil had then become class-books, which was only accorded the works of eminent poets.

Hoc quoque te manet, ut pueros elementa docentem
occupet extremis in vicis balba senectus. Hor. Ep. 1, xx, 17.

This too awaits you [*i. e.* Horace's book], that stammering old

Marcus Cornelius Fronto, 100–175 A. D.

Plane multum mihi facetiarum[1] *contulit istic Horatius Flaccus memorabilis poeta, mihique propter Maecenantem ac maecenatianos hortos*[2] *meos non alienus.*

Lib. 1, Epist. viii.

But in truth most of these pleasantries, this same Horatius Flaccus, a remarkable poet, has inspired me with, and who, thanks to Maecenas and my Maecenantian gardens, is not to me a stranger.

Saint Gaius Sollius Apollinaris Sidonius, 430–480 A. D.

Tu Latium beas, Horati
Alcaeo melior lyristes ipso.

Lib. 8, Epist. xi, § 3, 24–25.

[That pen with which] Horatius, thou dost make Latium blessed, thou lyrist sweeter than Alcaeus himself.

Poscis ut Horatiana incude[3] *formatos Asclepiadeos tibi quospiam transmittam.* Lib. 9, Ep. xiii, § 2.

age shall overtake you, to teach boys their rudiments in the outskirts of the city. Cf. also Sat. 1, x, 75.

What the poet here pretends to consider as a misfortune, he knew would really be an honour.

[1] Cf. the story of Polemon, which Fronto quotes later from Hor. Sat. 2, iii, 254–257.

[2] Where poets and other writers read their works to their friends before publication.

[3] Cf. *Et male tornatos incudi reddere versus.* A. P. 441.
And to return ill-formed verses to the anvil (for correction).

You request that I send you some Asclepiads fashioned on the Horatian anvil.

Flaccus lyricos Pindaricum ad melos
frenis flexit equos plectripotentibus,
. . . . . .
vernans per varii carminis eclogas
verborum violis multicoloribus.

Lib. 9, Ep. xiii, § 2, 7–8, 12–13.

Flaccus drove his lyric steeds to Pindaric harmony, with reins governing the lyre, . . . budding forth through selections of varied song in the many-hued violets of language.

HORACE'S OWN ESTIMATE OF HIS WRITINGS

If in some instances, notably so in Car. 3, xxx, Horace seems too frank in expression to our modern ideas, we must remember that such candour was a common characteristic of the poets of antiquity.

"It is unnecessary to defend Horace here from the charge of vain-glory, to which a modern poet, arrogating to himself the immortality of fame, would be exposed. The manners of an age decide the taste of an age. The heathen poets spoke of the immortality of their verse with as little scruple as Christian poets speak of the immortality of their souls." (Lord Lytton, on Car. 3, xxx, in *The Odes and Epodes of Horace*, vol. iv, pt. ii, p. 155.) See also remarks of Professor Clement L. Smith on the same ode.

Hoc erat, experto frustra Varrone Atacino
atque quibusdam aliis, melius quod scribere possem,
inventore minor; neque ego illi detrahere ausim
haerentem capiti cum multa laude coronam.

S. 1, x, 46.

It was this [satiric writing], the Atacinian Varro, and some others, having attempted it without suc-

cess, which perhaps I can write better than they, inferior to the inventor [Lucilius]; nor would I venture to pluck from his brow the (laurel) crown fixed there with so much glory.

Sed hic stilus haud petet ultro
quemquam animantem et me veluti custodiet ensis
vagina tectus. S. 2, i, 39.

But this pen shall not wantonly attack any man breathing, and shall defend me as a sword that is sheathed in the scabbard.

Me doctarum hederae praemia frontium
dis miscent superis. C. 1, i, 29.

Me the ivy the reward of learned brows makes one with the gods above.

Quod si me lyricis vatibus inseris,
sublimi feriam sidera vertice. C. 1, i, 35.

And if among lyric bards you grant me a place, I will strike the stars with my exalted head.

Nos, Agrippa, neque haec dicere nec gravem
Pelidae stomachum cedere nescii
nec cursus duplicis per mare Vlixei
nec saevam Pelopis domum

conamur, tenues grandia, dum pudor
imbellisque lyrae musa potens vetat
laudes egregii Caesaris et tuas
culpa deterere ingeni. C. 1, vi, 5.

We, Agrippa, essay not to sing your exploits, nor the direful wrath of Peleus' son, who knew not how

to yield, nor the voyages of wily Ulysses, nor Pelops' savage line; — grand themes for slender powers; while diffidence, and our Muse who presides over the unwarlike lyre, forbid me to impair the praises of peerless Caesar, and yours, through the fault of our genius.

Nos convivia, nos proelia virginum
sectis in iuvenes unguibus acrium
cantamus vacui, sive quid urimur,
non praeter solitum leves. C. 1, vi, 17.

We, whether fancy free, or whether fired at all with love, light-hearted as usual, sing of feasts; we, of the battles of maidens fierce against their lovers, but with pared nails.

Me quoque pectoris
temptavit in dulci iuventa
fervor et in celeres iambos
misit furentem. C. 1, xvi, 22.

Me the fever of passion attacked in my sweet youth, and drove me in a rage to writing impetuous iambics.

Sed ne relictis, musa procax, iocis
Ceae retractes munera neniae;
mecum Dionaeo sub antro
quaere modos leviore plectro. C. 2, i, 37.

You must not, however, bold muse, neglecting your jocose strains, assume again the functions of the Cean dirge, but rather with me seek measures of a lighter style beneath some grotto of Venus.

Tu calentem
debita sparges lacrima favillam
vatis amici. C. 2, vi, 22.

You shall scatter with a duteous tear the glowing ashes of your friend the bard.

Me dulcis dominae Musa Licymniae
cantus, me voluit dicere lucidum
fulgentis oculos, et bene mutuis
fidum pectus amoribus. C. 2, xii, 13.

For myself, it is the Muse's will that I should celebrate the sweet songs of my lady Lycymnia, that I should celebrate her bright flashing eyes, and her heart laudably faithful to mutual love [*i. e.* love's charms rather than epic themes].

Mihi . . . .
spiritum Graiae tenuem Camenae
Parca non mendax dedit et malignum
spernere volgus. C. 2, xvi, 37.

The Fate who does not deceive has given me the delicate inspiration of the Grecian Muse, and a contempt for the envious rabble.

At fides et ingeni[1]
benigna vena est, pauperemque dives
me petit. C. 2, xviii, 9.

But integrity, and a generous [or, kindly] vein of

[1] The poet's native gift of imagination. Cp. *Ingenium cui sit* etc. (S. 1, iv, 43), quotation 369; *Grais ingenium* etc. (A. P. 323), quot. 307; also, *Ego nec studium* etc. (A. P. 409), quot. 227.

genius are mine, and poor as I am, the rich man seeks my friendship.

Non usitata nec tenui ferar
penna biformis per liquidum aethera
vates. C. 2, xx, 1.

On no ordinary wing, shall I be borne through the clear air, an inspired bard of double shape [both poet and swan].

Iam Daedaleo notior Icaro
visam gementis litora Bospori
Syrtisque Gaetulas canorus
ales Hyperboreosque campos.

Me Colchus et qui dissimulat metum
Marsae cohortis Dacus et ultimi
noscent Geloni, me peritus
discet Hiber Rhodanique potor.
C. 2, xx, 13.

Presently shall I, a melodious bird, more renowned than the Daedalean Icarus, visit the shores of the roaring Bosphorus, and the Gaetulean Syrtes, and the Hyperborean plains. Me the Colchian, and the Dacian, who hides his fear of the Marsian cohort, and the remotest Geloni shall know, me the accomplished Spaniard shall study, and he who drinks of the Rhone.

Odi profanum volgus et arceo. C. 3, i, 1.

I hate the common herd, and keep them at a distance [the ignorant throng who are incapable of receiving his teachings].

Non hoc iocosae conveniet lyrae:
quo, musa, tendis? Desine pervicax
referre sermones deorum et
magna modis tenuare parvis. C. 3, iii, 69.

This subject [*i. e.* anything serious] will not suit the merry lyre: whither, muse, are you going? Cease, persistent one, to dwarf great themes by petty strains.

Exegi monumentum aere perennius
regalique situ pyramidum altius,
quod non imber edax, non Aquilo impotens
possit diruere aut innumerabilis
annorum series et fuga temporum.
Non omnis moriar, multaque pars mei
vitabit Libitinam; usque ego postera
crescam laude recens; dum Capitolium
scandet cum tacita virgine pontifex,
dicar, qua violens obstrepit Aufidus
et qua pauper aquae Daunus agrestium
regnavit populorum ex humili potens,
princeps Aeolium carmen ad Italos
deduxisse modos. Sume superbiam
quaesitam meritis et mihi Delphica
lauro cinge volens, Melpomene, comam.

C. 3, xxx.

I have completed a monument [*i. e.* his works] more enduring than bronze, and loftier than the pyramids' royal pile, one that neither the wasting shower, the north-wind powerless to harm, nor an innumerable succession of years, and the flight of seasons shall be able to demolish. I shall not wholly

die, but a large part of me shall escape Libitina [*i. e.* the rites of death]. Still, on and on, shall my glory grow, and be ever new [or, fresh] in later praise; as long as the pontiff shall ascend the Capitol[1] with the silent (vestal) virgin, I shall be named as one who, where the impetuous Aufidus resounds, and where poor in water Daunus reigned, over rustic tribes a ruler sprung from low estate, originally composed the Aeolian verse to Latin rhythm. Assume, Melpomene, your well earned pride, and graciously crown my hair with the Delphic laurel.

> *O imitatores, servum pecus, ut mihi saepe*
> *bilem, saepe iocum vestri movere tumultus!*
> *Libera per vacuum posui vestigia princeps*
> *non aliena meo pressi pede. Qui sibi fidet*
> *dux reget examen. Parios ego primus iambos*
> *ostendi Latio, numeros animosque secutus*
> *Archilochi.* Ep. 1, xix, 19.

O imitators, a servile herd, how often have your troubled efforts stirred my spleen, how often my mirth! I was the original who over ground as yet unoccupied set my free footsteps, I trod not in the

[1] The Capitol as the centre of a Roman's religious institutions seemed symbolical of permanence, was "the pledge and emblem of Rome's eternity" (cf. C. 1, xxxvii, 6; 3, iii, 42; 3, v, 12), but now its very site is unknown. Horace's fame, however, has outlived the Capitol by centuries, and seems destined to endure as long as the world shall last. Little did he imagine that in a far distant age, a great Pontiff (Leo XIII.) of a Church of which he did not dream, would be a devoted student of his works, and find solace even in his last illness in his *Ars Poetica*.

steps of others. He who depends upon himself will be leader and king of the swarm. I first showed to Italy the Parian iambics: following the numbers and spirit of Archilochus.

Hunc ego, non alio dictum prius ore, Latinus
volgavi fidicen. Ep. 1, xix, 32.

Him [*i. e.* Alcaeus] never celebrated by any other tongue, I the Latin lyrist first made known.

Ego apis Matinae
more modoque
. . . . . .
operosa parvus
carmina fingo. C. 4, ii, 27.

I in the mood and manner of a Matine bee, a tiny minstrel, mould my studied verse.

Romae, principis urbium,
dignatur suboles inter amabilis
vatum ponere me choros. C. 4, iii, 13.

The children of Rome, the princess of cities, deem me worthy of a place among the lovely companies of the bards.

Monstror digito praetereuntium
Romanae fidicen lyrae. C. 4, iii, 22.

I am pointed out by the finger of passers by as the minstrel of the Roman lyre.

Spiritum Phoebus mihi, Phoebus artem
carminis nomenque dedit poetae. C. 4, vi, 29.

Phoebus gave me inspiration, Phoebus the art of song, and the name of poet.

Nupta[1] *iam dices 'Ego dis amicum,*
saeculo festas referente luces,
reddidi carmen[2] *docilis modorum*
vatis Horati.' C. 4, vi, 41.

Presently, as a bride you will say, 'I, when the cycle brought round its festal days, rendered a hymn acceptable to the gods, well trained in the measures of Horace the bard.'

Gaudes carminibus; carmina possumus
donare et pretium dicere muneri. C. 4, viii, 11.

You delight in verses; verses I can give, and set a price on the gift.

Ne forte credas interitura quae
longe sonantem natus ad Aufidum
non ante volgatas per artis
verba loquor socianda chordis. C. 4, ix, 1.

You should not think that those words will be lost, which I born beside far-resounding Aufidus [a mere rustic] utter to be sung to the accompaniment of the lyre, by arts hitherto not made known.

Fungar vice cotis, acutum
reddere quae ferrum valet exsors ipsa secandi.
A. P. 304.

I shall perform the office of a whetstone, which, though itself incapable of cutting, makes iron sharp.

[1] Addressed to each one of the girls who would take part in the celebration of the *ludi saeculares*, B. C. 17.

[2] The *Carmen Saeculare*.

QUOTATIONS

ABBREVIATIONS

A. P.	De Arte Poetica.
C.	Carmina (Odae).
C. S.	Carmen Saeculare.
Ep.	Epistulae.
Epod.	Epodi.
S.	Satirae.

QUOTATIONS FROM HORACE

1. – *Abnormis sapiens, crassaque Minerva.*
S. 2, ii, 3.

A sage without rules, and of homely mother wit.

2. – *Ab ovo*
usque ad mala. S. 1, iii, 6.

From the egg to the apples — *i. e.* from the beginning to the end of the banquet.

3. – *Absentem qui rodit amicum;*
qui non defendit alio culpante; solutos
qui captat risus hominum famamque dicacis;
fingere qui non visa potest; commissa tacere
qui nequit; hic niger est, hunc tu, Romane, caveto.
S. 1, iv, 81.

He who backbites his absent friend; who does not defend him when another blames him; who seeks eagerly for the loud laughter of the company, and the reputation of a wit; who can feign things he never saw; who cannot keep secrets; this man is black of heart: of him, do thou, O Roman, beware!

4. – *Accipe nunc victus tenuis quae quantaque secum*
afferat. Imprimis valeas bene. S. 2, ii, 70.

Now learn what and how great benefits a temperate diet will bring along with it. In the first place you will enjoy good health.

5. – *Acclinis falsis animus meliora recusat.* S. 2, ii, 6.

The mind intent upon false appearances refuses [to admit] better things.

6. – *Adde cruorem*
stultitiae atque ignem gladio scrutare. S. 2, iii, 275.

To the folly [of love] add bloodshed, and stir the fire with a sword.

7. – *Addictus iurare in verba magistri.* Ep. 1, i, 14.

Accustomed to swear in the words of a master.

8. – *Adhuc sub iudice lis est.* A. P. 78.

The question is still undecided.

9. – *Adsit*
regula peccatis quae poenas irroget aequas,
ne scutica dignum horribili sectere flagello. S. 1, iii, 117.

Let there be some standard which may inflict adequate punishments upon sins; lest you

should cut one with the terrible thong, who only deserves the whip.

10.– *Ad unguem*
factus homo.[1] S. 1, v, 32.

A man polished to the nail — *i. e.* a perfect gentleman.

11.– *Adversis rerum immersabilis undis.*
Ep. 1, ii, 22.

Not to be sunk by the waves of adversity.

12.– *Aedificare casas, plostello adiungere mures,*
ludere par impar, equitare in arundine longa,
si quem delectet barbatum, amentia verset.
S. 2, iii, 247.

If a man with a beard should delight in building baby-houses, in yoking mice to a toy-cart, in playing at odd and even, in riding on a long stick, it must be madness turning his head.

13.– *Aegri somnia, vanae*
. . . *species.* A. P. 7; see *Cuius velut aegri,* etc.

Dreams of a sick man, unreal images.

14.– *Aequa lege Necessitas*
sortitur insignis et imos,
omne capax movet urna nomen. C. 3, i, 14.

Necessity by impartial law allots the fate of

[1] Cf. for expression, *Carmen reprehendite,* etc., A. P. 292.

the high and the lowly; the capacious urn shakes every name.

15.– *Aequam memento rebus in arduis*
servare mentem, non secus in bonis
ab insolenti temperatam
laetitia. C. 2, iii, 1.

Remember to preserve a calm soul amid difficulties, as well as one restrained from immoderate joy in prosperity.

16.– *Aequa tellus*
pauperi recluditur
regumque pueris. C. 2, xviii, 32.

The impartial earth is opened equally to the poor man and the sons of kings.

17.– *Aeque pauperibus prodest, locupletibus aeque.* Ep. 1, i, 25.

It is of equal benefit to the poor and to the rich.

18.– *Aequum est*
peccatis veniam poscentem reddere rursus. S. 1, iii, 74.

It is only fair that he who asks pardon for offences should grant one in return.

19.– *Aes triplex.* C. 1, iii, 9.

Triple brass.

20.— *Aetas animusque virilis*
quaerit opes et amicitias, inservit honori,
commisisse cavet quod mox mutare laboret.
A. P. 166.

The age and temper of manhood seeks wealth and interest, is a slave to preferment [an office-seeker], avoids doing what afterwards it must labour to amend.

21.— *Aetas parentum, peior avis, tulit*
nos nequiores, mox daturos
progeniem vitiosiorem. C. 3, vi, 46.

The age of our parents, worse than that of our grandparents, has borne us still more wicked, destined soon to produce an offspring more vicious still.

22.— *Aetatis cuiusque notandi sunt tibi mores.*
A. P. 156.

You must carefully observe the manners of every age.

23.— *Age, libertate Decembri,*
. . . *utere.* S. 2, vii, 4.

Well, use the freedom of December.[1]

24.— *Agitamus utrumne*
divitiis homines an sint virtute beati.
S. 2, vi, 73.

[1] Use the license of the Saturnalia, which were a remembrance of the golden age — men were equal again.

We discuss whether men are made happy by riches or virtue.

25. – *Agricolam laudat iuris legumque peritus,*
sub galli cantum consultor ubi ostia pulsat.
S. 1, i, 9.

He, who is versed in the law and statutes, praises the farmer's life, when a client knocks at his door by cock-crow.

26. – *Albo sic umero nitens*
ut pura nocturno renidet
luna mari. C. 2, v, 18.

She shines as brightly with her fair shoulder, as the unclouded moon upon the midnight sea.

27. – *Aliena negotia centum*
per caput et circa saliunt latus. S. 2, vi, 33.

A hundred affairs of other people leap through my head, and around my side — *i. e.* I am "over head and ears" in business.

28. – *Aliena negotia curo,*
excussus propriis. S. 2, iii, 19.

Detached from my own business, I care for that of other people.

29. – *Aliena opprobria saepe*
absterrent vitiis. S. 1, iv, 128.

The disgrace of others often deters us from crime.

30. – *Altera iam teritur bellis civilibus aetas,*
suis et ipsa Roma viribus ruit. Epod. xvi, 1.

A second generation is being wasted by civil wars, and Rome herself rushes to ruin by her own strength.

31. – *Alterius sic*
altera poscit opem res et coniurat amice.
A. P. 410.

So each demands the aid of the other, and both unite in friendly coöperation.

32. – *Amabilis insania.* C. 3, iv, 5.

A pleasing delusion.

33. – *A miser,*
quanta laborabas Charybdi,
digne puer meliore flamma! C. 1, xxvii, 18.

Ah, unhappy one! in what a Charybdis art thou struggling, O youth, worthy of a better flame!

34. – *Amoto quaeramus seria ludo.* S. 1, i, 27.

Joking apart, let us investigate serious matters.

35. – *Amphora coepit*
institui; currente rota cur urceus exit? A. P. 21.

A wine-jar began to be formed; why from the [potter's] circling wheel comes forth a pitcher?

36.– *Angustam amice pauperiem pati*
robustus acri militia puer
condiscat. C. 3, ii, 1.

Let the youth learn to bear gladly narrow poverty, grown hardy in sharp warfare.

37.– *An haec animos aerugo et cura peculi cum semel imbuerit, speramus carmina fingi posse linenda cedro et levi servanda cupresso?* A. P. 330.

When this rust of copper and this care for property has once entered deeply into our souls, can we hope poems will be composed worthy to be rubbed with the oil of cedar, or to be preserved in cases of polished cypress?

38.– *Animae dimidium meae.* C. 1, iii, 8.

The half of my soul.

39.– *Animae quales neque candidiores terra tulit.* S. 1, v, 41.

Such souls nor those more purely white, earth never bore.

40.– *Animi motus interprete lingua.* A. P. 111.

[Nature expresses[1]] the passions of the mind by the tongue, its interpreter.

[1] *Format enim natura prius nos intus ad omnem fortunarum habitum; iuvat, aut impellit ad iram, aut ad humum maerore gravi deducit et angit; post effert animi motus interprete lingua.* A. P. 108.
For nature forms us first within to every modification of circum-

41. – *Animis natum inventumque poema iuvandis, si paulum summo decessit vergit ad imum.*

A. P. 377.

Poetry, whose nature and end is to delight our minds, if it fall a little short of excellence, inclines to what is faulty.

42. – *Animi sub volpe latentes.* A. P. 437.

Minds hiding under a crafty disguise.

43. – *Animum rege, qui nisi paret imperat; hunc frenis, hunc tu compesce catena.*

Ep. 1, ii, 62.

Rule your passion, which commands unless it obeys; curb it with bits, curb it with a chain.

44. – *Animus si te non deficit aequus.*

Ep. 1, xi, 30.

If a just temper of mind is not wanting to you.

45. – *Ante potestatem Tulli atque ignobile regnum*
multos saepe viros nullis maioribus ortos
et vixisse probos, amplis et honoribus auctos.

S. 1, vi, 9.

Frequently before the dominion of Tullius, and the reign of one born a slave, many men

stances; she gives pleasure to us, impels us to anger, or depresses us to the earth, and afflicts us with heavy sorrow; and then expresses these emotions of the mind by the tongue, its interpreter.

descended from ancestors of no rank, have both lived as men of merit, and been distinguished by the greatest honours.

46.– *Aperit praecordia Liber.* S. 1, iv, 89.
Wine unlocks the breast.

47.– *Apricos necte flores.* C. 1, xxvi, 7.
Weave together the sunny flowers.

48.– *Aquae . . . augur*
annosa cornix. C. 3, xvii, 12.
The aged crow, the presager of rain.

49.– *Arbitrio popularis aurae.* C. 3, ii, 20.
By the whim of the popular breeze.

50.– *Arcanum neque tu scrutaberis illius unquam, commissumque teges et vino tortus et ira.* Ep. 1, xviii, 37.

Never pry into his secret, and keep close what is entrusted to you, though put to the torture [*i. e.* urged to disclose it] by wine or passion.

51.– *Argenti sitis importuna famesque.* Ep. 1, xviii, 23.
Insatiable hunger and thirst for money.

52.– *Argilla quidvis imitaberis uda.* Ep. 2, ii, 8.

You will be able to shape out anything with such moist clay.

53. – *Arta decet sanum comitem toga.*
Ep. 1, xviii, 30.

A scanty toga becomes a prudent dependant.

54. – *Arva beata*
petamus, arva divites et insulas,
reddit ubi Cererem tellus inarata quotannis
et imputata floret usque vinea,
germinat et numquam fallentis termes olivae
suamque pulla ficus ornat arborem,
mella cava manant ex ilice, montibus altis
levis crepante lympha desilit pede.
Epod. xvi, 41.

Let us seek the happy fields, and the "Isles of the Blest," where the untilled land yearly produces grain, and the unpruned vineyard ever flourishes; and where the branch of the never-failing olive blossoms forth, and the dark-green [*i. e.* fully ripe] fig adorns its native tree: honey distils from the hollow oak; lightly the stream with tinkling foot bounds down the mountain heights.

55. – *Ast ego vicissim risero.* Epod. xv, 24.

But I shall laugh in my turn.

56. – *A, te meae si partem animae rapit*
maturior vis, quid moror altera,
nec carus aeque nec superstes
integer? C. 2, xvii, 5.

Alas! if an untimely blow hurry you away, a part of my soul, why do I the other part remain, not now so dear to myself, nor a complete survivor?

57.– *Atra Cura.* C. 3, i, 40.

Black care.

58.– *Attalicis condicionibus.* C. 1, i, 12.

Terms that an Attalus might offer.[1]

59.– *Audax omnia perpeti*
gens humana ruit per vetitum nefas.
C. 1, iii, 25.

The race of man bold enough to endure and to dare all things, rushes on through forbidden wickedness.

60.– *Audire atque togam iubeo componere, quisquis*
ambitione mala aut argenti pallet amore,
quisquis luxuria . . . . . .
. . . . . calet; huc propius me,
dum doceo insanire omnes. S. 2, iii, 77.

Whoever grows pale with evil ambition, or the love of money, whoever is heated with luxury, I command him to adjust his garment and attend; (come) hither near me, while I teach you that you all are mad.

61.– *Audire est operae pretium.* S. 1, ii, 37.

It is worth your while to hear.

[1] The Attali, kings of Pergamon, famous for their wealth.

62. – *Aurea fruges*
. . . *pleno defundit Copia cornu.*[1] Ep. 1, xii, 28.

Golden Plenty has poured out fruits from her full horn.

63. – *Auream quisquis mediocritatem*
diligit, tutus caret obsoleti
sordibus tecti, caret invidenda
sobrius aula. C. 2, x, 5.

Whoever cherishes the golden mean is secure from the squalor of a ruinous dwelling, and in his temperance is far from a palace haunted by envy.

64. – *Aurum per medios ire satellites*
et perrumpere amat saxa potentius
ictu fulmineo. C. 3, xvi, 9.

Gold loves to make its way through the midst of guards, and to burst through rocks with greater might than the stroke of the thunderbolt.

65. – *Aut insanit homo aut versus facit.*
S. 2, vii, 117.

The man is either mad, or making verses.

66. – *Aut prodesse volunt aut delectare poetae,*
aut simul et iucunda et idonea dicere vitae.
A. P. 333.

Poets aim either to profit, or to delight, or

[1] Cf. *Beata pleno*, etc., C. S. 59.

to unite what will please with what is serviceable for life.

67. – *Autumnus gravis, Libitinae quaestus acerbae.* S. 2, vi, 19.

Sickly autumn, a source of gain to baleful Libitina.[1]

68. – *Aut virtus nomen inane est,*
aut decus et pretium recte petit experiens vir. Ep. 1, xvii, 41.

Either virtue is an empty name, or the man who makes the experiment deservedly claims the honour and the reward.

69. – *Avidos vicinum funus et aegros*
exanimat, mortisque metu sibi parcere cogit,
sic teneros animos aliena opprobria saepe
absterrent vitiis. S. 1, iv, 126.

As a neighbouring funeral dispirits sick gluttons, and through fear of death forces them to be careful of themselves; so the disgraces of others often deter tender minds from vices.

70. – *Beata pleno*
Copia cornu.[2] C. S. 59.

Plenty rich with her overflowing horn.

[1] The goddess who presided over funerals; cf. *Non omnis moriar*, etc., C. 3, xxx, 6.

[2] Cf. *Aurea fruges*, etc., Ep. 1, xii, 28.

71. – *Beatus ille qui procul negotiis,*
ut prisca gens mortalium,
paterna rura bobus exercet suis,
solutus omni faenore. Epod. ii, 1.

Happy he who far from the affairs of business, like the early race of men, cultivates the paternal fields with his own cattle, free from all money-lending.

72. – *Bella matribus*
detestata. C. 1, i, 24.

Wars execrated by mothers.

73. – *Bellante prior, iacentem*
lenis in hostem. C. S. 51.

Superior in waging war, merciful to the prostrate foe.

74. – *Belua multorum capitum.* Ep. 1, i, 76.

A many-headed monster — *i. e.* the world.

75. – *Bene est cui deus obtulit*
parca quod satis est manu. C. 3, xvi, 43.

It is well with him to whom God has given what is just enough, with a sparing hand.

76. – *Bene est. Nil amplius oro.* S. 2, vi, 4.

It is well; I ask nothing more.

77. – *Bene ferre magnam*
disce fortunam. C. 3, xxvii, 74.

Learn to bear well your great fortune.

78. –*Bene nummatum decorat Suadela Venusque.*
Ep. 1, vi, 38.

Persuasion and Venus adorn the well-moneyed man — *i. e.* he is listened to, and loved.

79. – *Benigno numine.* C. 4, iv, 74.

With a favouring providence.

80. – *Boeotum in crasso iurares aere natum.*
Ep. 2, i, 244.

You would swear he had been born in the gross air of the Boeotians.

81. – *Bonam deperdere famam,*
rem patris oblimare, malum est ubicunque.
S. 1, ii, 61.

To lose one's good name, to squander a father's property is everywhere an evil.

82. –*Bona pars hominum decepta cupidine falso*
'nil satis est,' inquit, 'quia tanti quantum habeas sis.'
S. 1, i, 61.

A large part of mankind, misled by a wrong desire, say, 'No sum is enough; because you are [esteemed] in proportion to what you possess.'

83. – *Bonus atque fidus*
iudex honestum praetulit utili,
reiecit alto dona nocentium
voltu, per obstantis catervas
explicuit sua victor arma. C. 4, ix, 40.

The good and upright judge has preferred virtue to expediency, and has rejected with a lofty brow the bribes of the wicked; and triumphant, through opposing bands has carried his arms.

84. – *Bonus dormitat Homerus.* A. P. 359.

Sometimes [*quandoque*] the good Homer nods.

85. – *Brevis esse laboro,*
obscurus fio. A. P. 25.

In endeavouring to be concise, I become obscure.

86. – *Caecus amor sui.* C. 1, xviii, 14.

Blind self-love.

87. – *Caecus iter monstrare velit.* Ep. 1, xvii, 4.

[As if] a blind man should undertake to point out the way.

88. – *Caelo Musa beat.* C. 4, viii, 29.

The Muse confers the happiness of heaven.

89. – *Caelo tonantem credidimus Iovem*
regnare. C. 3, v, 1.

We believe from his thundering that Jupiter reigns in the heavens.

90. – *Caelum ipsum petimus stultitia.*
C. 1, iii, 38.

We aim at heaven itself in our folly.

91. – *Caelum non animum mutant qui trans mare currunt.* Ep. 1, xi, 27.

They change their sky [or, climate], not their disposition, who run beyond the sea.

92. – *Callida iunctura.* A. P. 47.

A cunningly devised setting.[1]

93. – *Capaciores adfer huc, puer, scyphos et Chia vina aut Lesbia.* Epod. ix, 33.

Bring hither, boy, larger bowls, and the Chian or Lesbian wine.

94. – *Capitis nives.* C. 4, xiii, 12.

The snows of the head.

95. – *Carent quia vate sacro.* C. 4, ix, 28.

Because they lack a sacred bard.

96. – *Caret tibi pectus inani ambitione? Caret mortis formidine et ira?* Ep. 2, ii, 206.

Is your breast free from vain ambition? Is it free from the fear of death, and from anger?

97. – *Carmen reprehendite quod non multa dies et multa litura coercuit atque praesectum decies non castigavit ad unguem.* A. P. 292.

Condemn that poem which many a day and many an erasure has not corrected, and repeat-

[1] A felicitous arrangement of words.

edly amended to the finishing touch — *lit.* to the nail cut close.[1]

98. – *Carmina . . .*
. . . linenda cedro et levi servanda cupresso.
A. P. 331.

Verses worthy to be rubbed with the oil of cedar, and preserved in cases of polished cypress.

99. – *Carmina possumus*
donare et pretium dicere muneri. C. 4, viii, 11.

Verses I can give, and tell the worth of.

100. – *Carmine di superi placantur, carmine Manes.* Ep. 2, i, 138.

With song the gods above are appeased, with song the gods below.

101. – *Carmine tu gaudes, hic delectatur iambis, ille Bioneis sermonibus et sale nigro.*
Ep. 2, ii, 59.

You delight in the ode, this man is pleased with iambics, another with satires like Bion's, and coarse wit.

102. – *Carpe diem, quam minimum credula postero.*
C. 1, xi, 8.

Seize the flitting day, trusting the least possible to the future.

[1] The image is from a sculptor passing his nail over his work to test its perfect smoothness ; cf. *Ad unguem factus homo.* S. 1, v, 32.

103. – *Castor gaudet equis, ovo prognatus eodem pugnis; quot capitum vivunt, totidem studiorum milia.* S. 2, i, 26.

Castor delights in horses; and he, who sprang from the same egg, in boxing; as many men alive, so many thousand tastes.

104. – *Cautus enim metuit foveam lupus accipiterque*
suspectos laqueos et opertum miluus hamum.
Ep. 1, xvi, 50.

For the wary wolf dreads the pit, and the hawk the suspected snares, and the gurnard the concealed hook.

105. – *Cave, cave: namque in malos asperrimus parata tollo cornua.* — Epod. vi, 11.

Beware, beware: for, very bitter against evil men, I uplift my ready horns.

106. – *Celsae graviore casu*
decidunt turres. C. 2, x, 10.

Lofty towers fall with a heavier ruin — *i. e.* than humble structures.

107. – *Centuriae seniorum agitant expertia frugis, celsi praetereunt austera poemata Ramnes.*
A. P. 341.

The centuries of the senators rail at poems devoid of instruction, the aristocratic knights disapprove of poems severe [in style].

108. – *Certamina divitiarum.* Ep. 1, v, 8.
Contests about riches.

109. – *Certum voto pete finem.* Ep. 1, ii, 56.
Set a definite limit to your desire.

110. – *Civium ardor prava iubentium.*
C. 3, iii, 2.
The wild fury of the citizens commanding wrongful acts.

111. – *Communi sensu plane caret.* S. 1, iii, 66.
Actually he lacks common sense.

112. – *Compesce mentem!* C. 1, xvi, 22.
Control your temper.

113. – *Concordia discors.* Ep. 1, xii, 19.
Discordant concord.

114. – *Condicio dulcis sine pulvere palmae.*
Ep. 1, i, 51.
The happy opportunity of the [victor's] palm without the dust [of the race].

115. – *Condo et compono quae mox depromere possim.* Ep. 1, i, 12.
I treasure up and arrange what I may at some time draw forth.

116. – *Consentire suis studiis qui crediderit te,*
fautor utroque tuum laudabit pollice ludum.
Ep. 1, xviii, 65.
Your patron, who shall believe that you

sympathize with his tastes, will praise your sport with hearty applause — *lit.* with both thumbs.[1]

117. – *Consule Planco.* C. 3, xiv, 28.
When Plancus was consul.

118. – *Contentus parvo metuensque futuri.*
S. 2, ii, 110.

Contented with a little, and cautious for the future.

119. – *Contracto melius parva cupidine*
vectigalia porrigam
quam si Mygdoniis regnum Alyattei
campis continuem. C. 3, xvi, 39.

I shall be better able to extend my small income, by contracting my desires, than if I could join the kingdom of Alyattes to the Phrygian plains.

120. – *Contrane lucrum nil valere candidum*
pauperis ingenium! Epod. xi, 11.

To think that against mere gold the purity of a poor man's character has no weight!

[1] In the amphitheatre, the people signified their pleasure as to the killing or sparing of a gladiator, by turning their thumbs up or down.

121. – *Corporis exigui, praecanum, solibus aptum, irasci celerem, tamen ut placabilis essem.* Ep. 1, xx, 24.

I was of a short stature, prematurely gray, fond of the sun, prone to take offence, yet so as to be soon appeased.[1]

122. – *Corpus onustum*
hesternis vitiis animum quoque praegravat una, atque affigit humo divinae particulam aurae. S. 2, ii, 77.

The body, overloaded with the excesses of yesterday, weighs down also the mind along with it, and fastens to the earth that portion of the divine spirit.

123. – *Corpus sine pectore.* Ep. 1, iv, 6.

A body without a soul.

124. – *Cras . . . festus*
dat veniam somnumque dies. Ep. 1, v, 9.

To-morrow, a festal day, grants indulgence and slumber.

125. – *Credat Iudaeus Apella,*
non ego. S. 1, v, 100.

The Jew Apella may believe this, not I.

126. – *Credite, posteri.* C. 2, xix, 2.

Posterity, believe me.

[1] Horace's description of himself at the age of forty-four, B. C. 21.

127.– *Crescentem sequitur cura pecuniam*
maiorumque fames. C. 3, xvi, 17.

Care, and a hunger for greater things, follows money as it increases.

128.– *Crescit indulgens sibi dirus hydrops.*
C. 2, ii, 13.

Dreadful dropsy grows by self-indulgence.

129.– *Crescit occulto velut arbor aevo*
fama Marcelli. C. 1, xii, 45.

The fame of Marcellus is growing as a tree with the unmarked lapse of time.[1]

130.– *Cressa ne careat pulchra dies nota,*
neu promptae modus amphorae. C. 1, xxxvi, 10.

Let not the fair day lack its mark of chalk,[2] nor be there limit to the jar brought forth (from the store-house).

131.– *Creta an carbone notati?*[3] S. 2, iii, 246.

Are they to be marked with chalk or charcoal? — *i. e.* a lucky or unlucky colour.

[1] "The fame of holy men, like the Kingdom of God, is 'a seed that grows secretly;' the dew that feeds these plants comes from Him that 'sees in secret, but rewards openly.' They are those trees in the poet, —

"'Which silently, and by none seen,
Grow great and green.'"
— Henry Vaughan's *Life of S. Paulinus of Nola.*

[2] Happy days were given the white mark of joy; cf. our 'red-letter day.'

[3] Cf. *Quorsum abeant?*

132. – *Cruenta*
per medias rapit ira caedes. C. 3, ii, 11.
Bloody rage hurries through the midst of slaughter.

133. – *Cui non conveniet sua res, ut calceus olim,*
si pede maior erit subvertet, si minor uret.
Ep. 1, x, 42.
When a man's condition does not suit him, it will as a shoe at times trip him up, if it is too large for his foot, pinch him, if too small.

134. – *Cui placet alterius, sua nimirum est odio*
sors. Ep. 1, xiv, 11.
His lot is evidently an unpleasing one to whom another's is delightful.

135. – *Cui pulchrum fuit in medios dormire dies et*
ad strepitum citharae cessatum ducere curam.
Ep. 1, ii, 30.
Who thought it seemly to slumber till mid-day, and to lull care to rest by the music of the lyre.

136. – *Cui super Carthaginem*
virtus sepulcrum condidit. Epod. ix, 25.
Whose bravery raised him a monument over Carthage.

137.– *Cuius velut aegri somnia vanae*
fingentur species. A. P. 7.

Whose images are formed as unreal as the dreams of a sick man.

138.– *Culpam poena premit comes.* C. 4, v, 24.

Punishment presses as a companion upon crime.

139.– *Cum labor extuderit fastidia, siccus, inanis*
sperne cibum vilem. S. 2, ii, 14.

When exercise has worked off squeamishness, dry and hungry, despise if you can mean food.

140.– *Cum quo morantem saepe diem mero*
fregi. C. 2, vii, 6.

With whom I have often worn away the creeping hours with wine.

141.– *Cum sale panis*
latrantem stomachum bene leniet. S. 2, ii, 17.

Bread and salt will sufficiently appease an importunate [*lit.* barking] stomach.

142.– *Cum semel occideris et de te splendida Minos*
fecerit arbitria,
non, Torquate, genus, non te facundia, non te
restituet pietas. C. 4, vii, 21.

When once you shall have died, and Minos

shall have made his stately sentence concerning you; not your birth, Torquatus, not your eloquence, not your piety will restore you to life.

143. – *Cum tua pervideas oculis mala lippus inunctis,*
cur in amicorum vitiis tam cernis acutum
quam aut aquila? S. 1, iii, 25.

When you look at your own faults as a blear-eyed man might with anointed eyes, why do you look upon the failings of your friends as keenly as an eagle?

144. – *Cuncta manus avidas fugient heredis, amico quae dederis animo.* C. 4, vii, 19.

Everything which you shall have bestowed on your own dear self will escape the greedy hands of your heir.

145. – *Curae laqueata circum*
tecta volantes.[1] C. 2, xvi, 11.

Cares which flit around the panelled ceilings.

146. – *Curam metumque . . . iuvat*
dulci Lyaeo solvere. Epod. ix, 37.

It delights me to dissipate care and fear with sweet wine — *lit.* the sweet 'Releaser' [Bacchus].

[1] Cf. *Non enim gazae*, etc.

147. – *Cura . . .*
ocior cervis et agente nimbos
ocior Euro. C. 2, xvi, 22.

Care, swifter than stags, and swifter than the east wind driving on the storm clouds.

148. – *Cur ego amicum*
offendam in nugis? A. P. 450.

Why should I offend a friend for trifles?

149. – *Cur me querellis exanimas tuis?*
C. 2, xvii, 1.

Why do you half kill me with your complaints?

150. – *Cur nescire pudens prave quam discere malo?* A. P. 88.

Why through false shame do I prefer to be ignorant rather than to learn?

151. – *Cur pendet tacita fistula cum lyra?*
Parcentis ego dexteras
odi: sparge rosas. C. 3, xix, 20.

Why silent hangs [on the wall] the pipe together with the lyre? Niggard handfuls I hate: scatter the roses.

152. – *Currit enim ferox*
aetas. C. 2, v, 13.

For headstrong time speeds on.

153. – *Curtae nescio quid semper abest rei.*
C. 3, xxiv, 64.

Something is ever wanting to the incomplete fortune.

154. – *Cur valle permutem Sabina*
divitias operosiores? C. 3, i, 47.

Why choose wearisome wealth in exchange for my Sabine vale?

155. – *Custode rerum Caesare non furor*
civilis aut vis exiget otium. C. 4, xv, 17.

While Caesar is guardian of affairs, neither political madness nor violence shall disturb tranquillity.

156. – *Damna celeres reparant caelestia lunae.*
C. 4, vii, 13.

The quick-revolving moons repair the losses of the heavens — *i. e.* those of the seasons.

157. – *Damnosa quid non imminuit dies?*
C. 3, vi, 45.

What has not damaging time destroyed?

158. – *Danda est ellebori multo pars maxima*
avaris;
nescio an Anticyram ratio illis destinet
omnem. S. 2, iii, 82.

By far the largest quantity of hellebore should be given to the covetous [as insane]; I

know not whether reason does not assign all Anticyra for them.[1]

159. – *Dapibus supremi*
grata testudo Iovis. C. 1, xxxii, 13.

The shell so loved at the feasts of supreme Jove.

160. – *Das aliquid famae quae carmine gratior aurem*
occupat humanam. S. 2, ii, 94.

Have you any regard for reputation, which affects the human ear more agreeably than song?

161. – *Debemur morti nos nostraque.* A. P. 63.

We are destined to death, we and all that is ours.

162. – *Decies repetita placebit.* A. P. 365.

Though repeated ten times it will still please.

163. – *Decipimur specie recti.* A. P. 25.

We are deceived by the appearance of right.[2]

164. – *Decipit exemplar vitiis imitabile.* Ep. 1, xix, 17.

The example easy to imitate in its defects leads astray.

[1] Cf. line 166 of this satire,— *Naviget Anticyram;* also *Tribus Anticyris*, etc., A. P. 300.

[2] "Deluded by a seeming excellence." — Roscommon.

165. – *Decorum mitibus pomis caput*
autumnus agris extulit. Epod. ii, 17.

Autumn has raised over the fields his head decked with mellow apples.

166. – *Delectando pariterque monendo.* A. P. 344.

By pleasing while instructing.

167. – *Delere licebit*
quod non edideris. A. P. 389.

You can destroy what you have not published.

168. – *Deliberata morte ferocior.*
C. 1, xxxvii, 29.

The more courageous when once resolved to die.

169. – *Delirant reges plectuntur Achivi.*
Ep. 1, ii, 14.

The kings play the madman, the Achaeans [the people] are punished for it.

170. – *Delphinum silvis appingit, fluctibus aprum.*
A. P. 30.

He paints a dolphin in the woods, a wild boar in the waves — *i. e.* absurd incongruities.

171. – *Deme supercilio nubem.* Ep. 1, xviii, 94.

Dispel the cloud from your brow.

172. – *De paupertate tacentes*
plus poscente ferent. Ep. 1, xvii, 43.

Those who are silent as to their poverty will gain more than the importunate.

173. – *Derisor vero plus laudatore movetur.*
A. P. 433.

A flatterer is more moved than a real admirer.

174. – *Desiderantem quod satis est neque*
tumultuosum sollicitat mare
nec saevus Arcturi cadentis
impetus aut orientis Haedi.
C. 3, i, 25.

Him, who merely desires what is sufficient for his wants, neither the tempestuous sea renders anxious, nor the fierce onset of setting Arcturus, or of the rising Kid.

175. – *Desiderium curaque non levis.*
C. 1, xiv, 18.

My heart's desire and deep solicitude.

176. – *Desinat in piscem mulier formosa superne.*
A. P. 4.

What is a beautiful woman above may terminate in a fish.

177. – *Desine mollium*
tandem querellarum. C. 2, ix, 17.

Cease at last from weak repinings.

178. – *Desine pervicax*
referre sermones deorum et
magna modis tenuare parvis. C. 3, iii, 70.

Cease, persistent one, to relate the discourses of the gods, and to lessen mighty themes by petty strains.

179. – *Destrictus ensis cui super impia*
cervice pendet, non Siculae dapes
dulcem elaborabunt saporem,
non avium citharaeque cantus
somnum reducent. C. 3, i, 17.

To him, above whose impious neck hangs a drawn sword, Sicilian banquets will afford no delicious relish; the melodies of birds and of the lyre will not bring back his sleep.[1]

180. – *Detereret sibi multa, recideret omne quod*
ultra
perfectum traheretur, et in versu faciendo
saepe caput scaberet vivos et roderet
ungues. S. 1, x, 69.

He would erase many a line, prune every thing that was prolonged beyond the limits of

[1] "The blade of doom swings over a sinful head —
Not one sweet savour, then, from the finest cates
That cooks contrive; nor lyre nor linnet
Lure for a moment departed slumber."
— Alice Van Vliet.

perfection; and as he composed his verses would often scratch his head, and bite his nails to the quick.

181. – *Deus haec fortasse benigna*
reducet in sedem vice. Epod. xiii, 7.

God, perhaps, with kindly compensation will reduce these [present evils] to your former [happy] condition.

182. – *Dicam insigne, recens, adhuc*
indictum ore alio. C. 3, xxv, 7.

I will utter something peerless, fresh, unsung by any other mouth.

183. – *Dictus et Amphion, Thebanae conditor arcis,*
saxa movere sono testudinis et prece blanda
ducere quo vellet. A. P. 394.

Amphion, founder of the Theban citadel, was said to move rocks by the sound of his lyre, and to lead them by alluring persuasion whithersoever he willed.

184. – *Difficile est proprie communia dicere.*
A. P. 128.

It is difficult to treat common topics with originality.

185. – *Difficilis, querulus, laudator temporis acti.*
A. P. 173.

Peevish, complaining, a eulogist of past time.

186. – *Diffugere nives, redeunt iam gramina campis*
arboribusque comae. C. 4, vii, 1.

The snows are fled, now grass returns to the fields, and the leaves to the trees.

187. – *Diffugiunt cadis*
cum faece siccatis amici,
ferre iugum pariter dolosi. C. 1, xxxv, 26.

Friends flee away when casks are drained to the dregs, too false to share the yoke [of adversity].

188. – *Dignum laude virum Musa vetat mori;*
caelo Musa beat. C. 4, viii, 28.

The Muse forbids a man to die who is worthy of praise; the Muse confers the happiness of heaven.

189. – *Dignus vindice nodus.* A. P. 191.

A knot worthy of such a champion.

190. – *Dimidium facti qui coepit habet.*
Ep. 1, ii, 40.

He has half the deed done, who makes a beginning.

191. – *Di, probos mores docili iuventae,*
di, senectuti placidae quietem,
. . . . *date.* C. S. 45.

O ye gods, grant morals fair to docile youth; O ye gods, to quiet old age grant repose.

192. – *Diruit, aedificat, mutat quadrata rotundis.* Ep. 1, i, 100.

He pulls down, he builds up again, he changes square for round.

193. – *Discit enim citius meminitque libentius illud quod quis deridet, quam quod probat et veneratur.* Ep. 2, i, 262.

For one learns more readily, and remembers more willingly, what he ridicules, than what he approves and venerates.

194. – *Disiecti membra poetae.* S. 1, iv, 62.

Limbs of the dismembered poet.

195. – *Dissipat Euhius*
curas edacis. C. 2, xi, 17.

Bacchus dissipates gnawing cares.

196. – *Dissolve frigus ligna super foco*
large reponens. C. 1, ix, 5.

Melt away the cold, lavishly replenishing the logs upon the hearth.

197. – *Dis te minorem quod geris, imperas:*
hinc omne principium, huc refer exitum.
Di multa neglecti dederunt
Hesperiae mala luctuosae. C. 3, vi, 5.

You hold sway in that you bear yourself subordinate to the gods: from them is every

beginning, to them ascribe every ending. The gods, because neglected, have inflicted many an evil on Italy, overwhelmed with mourning.

198. – *Di tibi divitias dederunt artemque fruendi.*
Ep. 1, iv, 7.

The gods have given you wealth, and the faculty of enjoying it.

199. – *Dives agris, dives positis in faenore nummis.*
A. P. 421.

Rich in fields, rich in money placed at interest.

200. – *Divesne prisco natus ab Inacho*
nil interest an pauper et infima
de gente sub divo moreris,
victima nil miserantis Orci.
C. 2, iii, 21.

It is of no consequence, whether you are the wealthy descendant of ancient Inachus, or whether, poor and of the most ignoble race, you linger [or, sojourn] beneath the light of day, for none the less you are the victim of merciless Pluto.

201. – *Divinae particula aurae.* S. 2, ii, 79.

A particle of the divine essence — *i. e.* the soul.

202. – *Docte sermones utriusque linguae.*
C. 3, viii, 5.

O thou learned in the lore of both tongues.[1]

203. – *Doctrina sed vim promovet insitam,*
rectique cultus pectora roborant;
utcumque defecere mores,
indecorant bene nata culpae.
C. 4, iv, 33.

But learning improves the innate force, and genuine modes of nurture strengthen the soul; as soon as discipline breaks down, defects disfigure that which is naturally good.

204. – *Doluere cruento*
dente lacessiti. Ep. 2, i, 150.

Those who were assailed by its bloody tooth [slander] suffered (from the pain).[2]

205. – *Domus et placens*
uxor. C. 2, xiv, 21.

House and beloved wife.

206. – *Domus exilis Plutonia.* C. 1, iv, 17.

Pluto's shadowy [or, unsubstantial] realm.

207. – *Dona praesentis cape laetus horae;*
linque severa. C. 3, viii, 27.

Joyfully seize the gifts of the present hour; abandon serious thoughts.

[1] Greek and Latin, the two languages of the cultivated Roman.

[2] Cf. in *Fallimur quondam*, etc., Ep. 1, xviii, 78, '*Dente Theonino.*'

208. – *Dos est magna parentium*
virtus. C. 3, xxiv, 21.

Their dower is the high virtue of their parents.

209. – *Duceris ut nervis alienis mobile lignum.*
S. 2, vii, 82.

You are pulled about as the easily-moved wood (*i. e.* a puppet) by another's strength.

210. – *Ducit te species video.* S. 2, ii, 35.

Outward appearance leads you, I see.

211. – *Dulce est desipere in loco.* C. 4, xii, 28.

It is delightful to act foolishly (to unbend) on a fit occasion.

212. – *Dulce et decorum est pro patria mori.*
C. 3, ii, 13.

It is sweet and glorious to die for one's country.

213. – *Dulce ridentem Lalagen amabo,*
dulce loquentem. C. 1, xxii, 23.

I will love my sweetly smiling, sweetly prattling Lalage.

214. – *Dulci*
mala vino lavere. C. 3, xii, 1.

To wash away woes with delicious wine.

215. – *Dulcis docta modos et citharae sciens.*

C. 3, ix, 10.

Versed in sweet measures, and a mistress of the lyre.

216. – *Dum licet in rebus iucundis vive beatus;*
vive memor quam sis aevi brevis.

S. 2, vi, 96.

While you may live happy in joyous circumstances, live mindful how short is your span of life.

217. – *Dum loquimur fugerit invida*
aetas. C. 1, xi, 7.

While we talk, envious time will have fled.

218. – *Dummodo risum*
excutiat sibi non hic cuiquam parcet amico.

S. 1, iv, 34.

Provided he can raise a laugh for his own amusement, he will not spare any friend.

219. – *Dum rediens fugat astra Phoebus.*

C. 3, xxi, 24.

Until returning Phœbus drives away the stars.

220. – *Dum tua navis in alto est,*
hoc age, ne mutata retrorsum te ferat aura.

Ep. 1, xviii, 87.

While your ship is on the deep, look to it, lest the gale change and bear you back again.

221. – *Dum virent genua*
et decet, obducta solvatur fronte senectus.
Epod. xiii, 4.

While our knees are vigorous, and it becomes us, let age be cleared from off our clouded brow.

222. – *Dum vitant stulti vitia, in contraria currunt.* S. 1, ii, 24.

While fools shun (one kind of) vices, they run into their opposites.

223. – *Duram callet pauperiem pati.* C. 4, ix, 49.

He knows by experience how to endure stern poverty.

224. – *Durum: sed levius fit patientia*
quicquid corrigere est nefas.
C. 1, xxiv, 19.

This is hard: but patience lightens what Heaven forbids us to undo.

225. – *Ego laudo ruris amoeni*
rivos et musco circumlita saxa nemusque.
Ep. 1, x, 6.

I praise the brooks of the pleasant country, the moss-grown rocks, and the grove.

226. – *Egomet mi ignosco.* S. 1, iii, 23.

As for me, I forgive myself.

227. – *Ego nec studium sine divite vena*
nec rude quid prosit video ingenium ; alterius sic
altera poscit opem res et coniurat amice.
A. P. 409.

I do not see what study can accomplish without a rich vein of intellect, nor genius when uncultivated; so true it is that one requires the aid of the other, and that they combine in friendly union.

228. – *Eheu fugaces, Postume, Postume,*
labuntur anni, nec pietas moram
rugis et instanti senectae
adferet indomitaeque morti.
C. 2, xiv, 1.

Alas! my Postumus, my Postumus, the fleeting years slip by; nor will piety cause any delay to wrinkles, and advancing old age, and unconquerable death.

229. – *Eheu,*
quam temere in nosmet legem sancimus iniquam!
S. 1, iii, 67.

Alas! how rashly do we ordain a severe law against ourselves.

230. – *Emunctae naris.* S. 1, iv, 8.

[A man] of quick discernment — *lit.* well-cleared nostril.

231. – *Epicuri de grege porcus.* Ep. 1, iv, 16.

A hog from the sty of Epicurus.

232. – *Eradenda cupidinis*
pravi sunt elementa et tenerae nimis
mentes asperioribus
formandae studiis. C. 3, xxiv, 51.

The seeds of vicious covetousness must be extirpated, and minds of too soft a mould must be formed by severer studies.

233. – *Eripe turpi*
colla iugo; 'Liber, liber sum,' dic age. S. 2, vii, 91.

Rescue your neck from this vile yoke; come, say, 'I am free, I am free.'

234. – *Est animus tibi*
rerumque prudens et secundis
temporibus dubiisque rectus. C. 4, ix, 34.

You have a mind wise in affairs, and steadfast alike in times of prosperity and adversity.

235. – *Est animus tibi, sunt mores et lingua fidesque;*
sed quadringentis sex septem milia desunt;
plebs eris. Ep. 1, i, 57.

Suppose you have gifts of mind, have breeding, have eloquence and honour: yet if six or seven thousand sesterces be wanting to complete your four hundred thousand, you shall be one of the crowd.

236. – *Est brevitate opus, ut currat sententia, neu se*
impediat verbis lassas onerantibus aures;
et sermone opus est modo tristi, saepe iocoso.
S. 1, x, 9.

There is need of conciseness that the sentence may run on, and not embarrass itself by (a multitude of) words overloading the tired ears; we need, too, a style sometimes grave, often playful.

237. – *Est fideli tuta silentio merces.* C. 3, ii, 25.

For faithful silence there is a sure reward.

238. – *Est in iuvencis, est in equis patrum virtus.* C. 4, iv, 30.

There is in bullocks, there is in horses the excellence of their sires.

239. – *Est locus uni cuique unus.* S. 1, ix, 51.

Each one has his proper place.

240. – *Est modus in rebus.* S. 1, i, 106.

There is moderation in all things.

241. – *Excepto quod non simul esses cetera laetus.* Ep. 1, x, 50.

Happy in all other respects except that you were not with me.

242. – *Excludat iurgia finis.* Ep. 2, i, 38.
Let some fixed period exclude all disputes.

243. – *Exegi monumentum aere perennius*
regalique situ pyramidum altius,
quod non imber edax, non Aquilo impotens
possit diruere aut innumerabilis
annorum series et fuga temporum.
C. 3, xxx, 1.

I have raised a monument more enduring than bronze, and loftier than the pyramids' royal pile, such that neither the wasting shower, the north-wind powerless to harm, nor an innumerable succession of years, and the flight of seasons, shall be able to demolish.

244. – *Exemplaria Graeca versate.* A. P. 268; cf. *Vos exemplaria,* etc.

245. – *Exemplum, litem quod lite resolvit.*
S. 2, iii, 103.

An example, which decides one controversy by raising another.

246. – *Ex fumo dare lucem.* A. P. 143.
Out of smoke to give light.

247. – *Exilis domus est ubi non et multa supersunt.* Ep. 1, vi, 45.

It is a scanty house, where there are not many things superfluous.

248. – *Exitio est avidum mare nautis.*
C. 1, xxviii, 18.

The greedy sea is the sailors' destruction.

249. – *Ex nitido fit rusticus atque*
sulcos et vineta crepat mera. Ep. 1, vii, 83.

From a spruce man he becomes a rustic, and prates of nothing but furrows and vineyards.

250. – *Expertus metuit.* Ep. 1, xviii, 87.

Having had experience he fears.

251. – *Exstinctus amabitur idem.* Ep. 2, i, 14.

The same man will be beloved when dead.

252. – *Exstructis in altum*
divitiis potietur heres. C. 2, iii, 19.

An heir shall possess these high-piled riches.

253. – *Extra numerum modumque.*
Ep. 1, xviii, 59.

Out of time and tune.

254. – *Faenum habet in cornu; longe fuge.*
S. 1, iv, 34.

He has hay on his horn[1] [*i. e.* he is dangerous]; avoid him at a great distance.

255. – *Fallentis semita vitae.* Ep. 1, xviii, 103.

The path of an unnoticed life.

[1] A metaphorical expression, taken from a custom of fastening a wisp of hay to the horns of a mischievous bull.

256. – *Fallimur et quondam non dignum tradimus, ergo*
quem sua culpa premet, deceptus omitte tueri,
ut penitus notum, si temptent crimina, serves
tuterisque tuo fidentem praesidio: qui
dente Theonino cum circumroditur, ecquid
ad te post paulo ventura pericula sentis?

Ep. 1, xviii, 78.

We are at times imposed upon, and sometimes introduce an unworthy person. Wherefore, when once deceived, cease to defend him whom his own fault condemns; but one well known, if false accusations attack him, protect and guard him, confident in your patronage: who since he has been bitten with Theon's tooth[1] [*i. e.* slander], do you not feel that the danger will soon reach yourself?

257. – *Falsus honor iuvat et mendax infamia terret*
quem nisi mendosum et medicandum?

Ep. 1, xvi, 39.

Whom does false honour delight, or lying calumny terrify, unless him who abounds in faults, and who is in need of treatment?

258. – *Fari quae sentiat.* Ep. 1, iv, 9.

To speak what one thinks.

[1] Cf. *Doluere cruento dente.* Ep. 2, i, 150.

259. – *Fas atque nefas exiguo fine libidinum*
discernunt avidi. C. 1, xviii, 10.

With appetite's narrow bound alone, they scarcely distinguish between right and wrong, in their strong craving.

260. – *Fastidiosam desere copiam.*
C. 3, xxix, 9.

Leave cloying abundance.

261. – *Fatale monstrum.* C. 1, xxxvii, 21.

Deadly monster.

262. – *Favete linguis!* C. 3, i, 2.

Preserve a holy silence.

263. – *Fecunda culpae saecula nuptias*
primum inquinavere et genus et domos;
hoc fonte derivata clades
in patriam populumque fluxit.
C. 3, vi, 17.

The times, fertile in vice, have in the first place polluted the marriage state, and [thence] the issue and families. From this fountain sprung the calamity, which has flowed upon the country and the people.

264. – *Fecundi calices quem non fecere disertum?*
Contracta quem non in paupertate solutum?
Ep. 1, v, 19.

Flowing cups, whom have they not made

eloquent? Whom have they not made free (from care) in poverty?

265. – *Felices ter et amplius,*
quos inrupta tenet copula nec malis
divolsus querimoniis
suprema citius solvet amor die.
C. 1, xiii, 17.

Thrice happy, and more than thrice are they, whom an unbreakable union holds; and whose love, not torn apart by evil complainings, will not loose them sooner than life's last day.

266. – *Feriunt summos*
fulgura montis. C. 2, x, 11.

Lightnings strike the summits of the mountains.

267. – *Fervet avaritia miseroque cupidine pectus.*
Ep. 1, i, 33.

Your heart burns with avarice, and a wretched greed for gain.

268. – *Festinanti semper locupletior obstat.*
S. 1, i, 113.

Before one hastening (to be rich) there ever stands a richer man.

269. – *Ficta voluptatis causa sint proxima veris.*
A. P. 338.

Let fiction written to give pleasure keep as near as possible to the truth.

270. – *Fiet Aristarchus.* A. P. 450.

He will become an Aristarchus.[1]

271. – *Fis anus; et tamen*
vis formosa videri. C. 4, xiii, 2.

You are growing an old woman, and yet would [still] seem fair.

272. – *Flagitio additis*
damnum. C. 3, v, 26.

To disgrace you add loss.

273. – *Flebit et insignis tota cantabitur urbe.*
S. 2, i, 46.

He shall mourn [his folly], and shall be sung as a notorious character through the whole city.

274. – *Fortem hoc animum tolerare iubebo;*
et quondam maiora tuli. S. 2, v, 20.

I will command my brave soul to bear even this; I have formerly endured even greater (trials).

275. – *Forte quid expediat communiter aut melior*
pars
malis carere quaeritis laboribus.
Epod. xvi, 15.

Perhaps you all, or at least the better part

[1] The great Homeric critic who lived at Alexandria in the second century, B. C. His name has become proverbial.

of you, are consulting what it is best to do to escape [such] dreadful evils.

276. – *Fortes creantur fortibus et bonis.*
C. 4, iv, 29.

Brave men are generated by the brave and good.

277. – *Fortiter occupa*
portum! C. 1, xiv, 2.

Bravely seize the port!

278. – *Fortuna non mutat genus.* Epod. iv, 6.

Fortune does not change birth.

279. – *Fortuna, saevo laeta negotio et*
ludum insolentem ludere pertinax,
transmutat incertos honores,
nunc mihi, nunc alii benigna.

Laudo manentem: si celeris quatit
pennas, resigno quae dedit et mea
virtute me involvo probamque
pauperiem sine dote quaero.
C. 3, xxix, 49.

Fortuna, her cruel employment is pleased with, and
At playing her insolent game aye resolved on;
Transferring its honours uncertain;
Now to me, now another, benignant.
I respect her when constant, but at stir of her

Swift wings, I yield all she gave, and within my
Own virtue enwrapped, to an honest
And dowerless poverty turn in my courtship.

280. – *Fragili quaerens illidere dentem*
offendet solido. S. 2, i, 77.

[Envy] seeking to fasten her tooth upon some weak part, will strike it against what is solid.

281. – *Frigora mitescunt Zephyris, ver proterit aestas,*
interitura simul
pomifer autumnus fruges effuderit, et mox
bruma recurrit iners. C. 4, vii, 9.

The colds are mitigated by the zephyrs; the summer follows close upon the spring, destined to die itself, as soon as fruit-bearing autumn shall have poured forth its fruits; and soon sluggish winter returns again.

282. – *Frontibus adversis componere.* S. 1, i, 103.

To set together forehead to forehead.

283. – *Fruges consumere nati.* Ep. 1, ii, 27.

[Only] born to consume the fruits (of the earth).

284. – *Frui paratis et valido mihi,*
Latoe, dones et, precor, integra
cum mente nec turpem senectam
degere nec cithara carentem.
C. 1, xxxi, 17.

Grant, O child of Latona, that I may enjoy my possessions, and that I in good health may with mind unimpaired pass an old age not dishonoured, nor one which lacks the lyre.

285.– *Frustra vitium vitaveris illud*
si te alio pravum detorseris. S. 2, ii, 54.

In vain have you avoided that fault, if you perversely turn aside to its opposite.

286.– *Fugaces . . . . . .*
labuntur anni. C. 2, xiv, 1.

The fleeting years slip by.

287.– *Fuge magna.* Ep. 1, x, 32.

Avoid great things — *i. e.* shun grandeur.

288.– *Fuge suspicari*
cuius octavum trepidavit aetas
claudere lustrum. C. 2, iv, 22.

Avoid being jealous of one, whose age is hastening onward to bring its eighth lustrum[1] to a close.

289.– *Fugit iuventas et verecundus color,*
reliquit ossa pelle amicta lurida.
Epod. xvii, 21.

My vigour and my hue of modesty[2] is gone,

[1] A period of five years.

[2] "My modest youth's fresh colour." — Moore.

[and] has left behind my bones covered with a ghastly skin.[1]

290. – *Fugit retro*
levis iuventas et decor. C. 2, xi, 5.

Backward fly smooth-cheeked youth and grace.

291. – *Fulgente trahit constrictos Gloria curru*
non minus ignotos generosis. S. 1, vi, 23.

Glory draws all bound in her glittering car low-born and high-born alike.

292. – *Fumum et opes strepitumque Romae.*
C. 3, xxix, 12.

The smoke and riches and noise of Rome.

293. – *Fungar vice cotis, acutum*
reddere quae ferrum valet exsors ipsa secandi.
A. P. 304.

I shall perform the office of a whetstone, which, though itself incapable of cutting, makes iron sharp.

294. – *Furorne caecus an rapit vis acrior*
an culpa? Responsum date!
Epod. vii, 13.

Does blind rage, or your superior bravery, or some guilt hurry you on? Give answer.

[1] Cf. our "nothing but skin and bones."

295. *Garrit aniles*
ex re fabellas. S. 2, vi, 77.

He prates away old wives' fables on the case in hand.

296.– *Garrulus atque piger scribendi ferre laborem, scribendi recte: nam ut multum, nil moror.* S. 1, iv, 12.

A verbose author and too lazy to endure the labour of writing, (that is) of writing correctly; for as to quantity, I make no account of that.

297.– *Gaudens Bellona cruentis.* S. 2, iii, 223.

Bellona delighting in bloodshed.

298.– *Gaudens parvis sodalibus et lare certo.* Ep. 1, vii, 58.

Delighting in humble companions, and a settled dwelling.

299.– *Gaudes carminibus; carmina possumus donare et pretium dicere muneri.* C. 4, viii, 11.

You delight in verses; verses I can give, and tell the worth of.

300.– *Gaude sorte tua.* Epod. xiv, 15.

Rejoice in your lot.

301.– *Gaudet equis canibusque et aprici gramine campi.* A. P. 162.

He rejoices in horses and dogs and the grass of the sunny plain.

302. – *Gens humana ruit per vetitum nefas.*
C. 1, iii, 26.

The human race rushes on through forbidden wickedness.

303. – *Gens quae . . . . . .*
duris ut ilex tonsa bipennibus
nigrae feraci frondis in Algido,
per damna, per caedis, ab ipso
ducit opes animumque ferro.
C. 4, iv, 53.

That nation, which like an oak lopped by sturdy axes on Algidus abounding in dusky leaves, through losses and through carnage, draws strength and spirit from the very steel.

304. – *Genus et virtus nisi cum re vilior alga est.*
S. 2, v, 8.

Birth and virtue unless joined with wealth are more worthless than sea-weed.

305. – *Genus irritabile vatum.* Ep. 2, ii, 102.
The sensitive race of poets.

306. – *Graecia capta ferum victorem cepit et artes*
intulit agresti Latio. Ep. 2, i, 156.

Captive Greece took captive her fierce conqueror, and introduced the arts into rude Latium.

307. – *Grais ingenium, Grais dedit ore rotundo*
Musa loqui, praeter laudem nullius avaris.
A. P. 323.

The Muse gave the Greeks genius, and to speak with well-rounded mouth, covetous of nothing but renown.

308. – *Grammatici certant et adhuc sub iudice lis est.* A. P. 78.

Grammarians dispute, and the question is still before the judge — *i. e.* undecided.

309. – *Grata detinuit compede.*[1] C. 1, xxxiii, 14.

She entangled me in a pleasing chain.

310. – *Grata protervitas*
et voltus nimium lubricus adspici. C. 1, xix, 7.

Charming petulance and her too dazzling face.

311. – *Gratior it dies*
et soles melius nitent. C. 4, v, 7.

More pleasantly passes the day, and fairer shine the suns.

312. – *Hac mente laborem*
sese ferre, senes ut in otia tuta recedant.
S. 1, i, 30.

They endure toil with this intention, that when old they may retire into secure ease.

[1] Cf. *Tenet grata*, etc., C. 4, xi, 23.

313. – *Haec placuit semel, haec decies repetita placebit.* A. P. 365.

This pleased once; that will please if ten times repeated.

314. – *Haec ubi locutus faenerator Alfius,*
iam iam futurus rusticus,
omnem redegit Idibus pecuniam;
quaerit Kalendis ponere. Epod. ii, 67.

When the usurer Alphius said this, he was just on the point of turning rustic; he got in all his money at the Ides; when the Kalends come he seeks to invest it again.

315. – *Hae nugae seria ducent*
in mala. A. P. 451.

These trifles will lead to serious mistakes.

316. – *Hanc veniam petimusque damusque vicissim.* A. P. 11.

This privilege we both seek, and bestow in turn.

317. – *Heu, Fortuna, quis est crudelior in nos te deus? Vt semper gaudes illudere rebus humanis!* S. 2, viii, 61.

Alas! O Fortune, what god is more cruel to us than you? How you always rejoice in sporting with human affairs!

318. – *Hic innocentis pocula Lesbii*
duces sub umbra. C. 1, xvii, 21.

Here, under the shade, you shall quaff cups of harmless Lesbian.

319.– *Hic in reducta valle Caniculae*
vitabis aestus. C. 1, xvii, 17.

Here, in a secluded vale, you shall avoid the heat of the dog-star.

320.– *Hic murus aeneus esto,*
nil conscire sibi, nulla pallescere culpa.
Ep. 1, i, 60.

Be this our wall of brass, to be conscious of no ill, to turn pale with no guilt.

321.– *Hic niger est, hunc tu caveto.* S. 1, iv, 85.

He is malignant [a black sheep], beware of him.

322.– *Hic nigrae sucus loliginis, haec est*
aerugo mera. S. 1, iv, 100.

This is the juice of the black cuttle-fish, this is very verdigris — *i. e.* pure malice.

323.– *Hic stilus haud petet ultro*
quemquam animantem. S. 2, i, 39.

This pen shall not wantonly attack any living being.

324.– *Hinc omne principium, huc refer exitum.*
C. 3, vi, 6.

From them [the gods] is every beginning, to them ascribe every ending.

325.– *His nam plebecula gaudet.*

Ep. 2, i, 186.

For in these things the rabble delights.

326.– *Hoc erat in votis: modus agri non ita magnus,*
hortus ubi et tecto vicinus iugis aquae fons
et paulum silvae super his foret. S. 2, vi, 1.

This was [ever] among my wishes: a portion of ground not so very large, where there was a garden, and near the house a spring of fresh water, and a little woodland besides.

327.– *Hoc fonte derivata clades*
in patriam populumque fluxit.

C. 3, vi, 19.

From this fountain perdition being derived has flowed down upon the nation and people.

328.– *Hoc iuvat et melli est; non mentiar.*

S. 2, vi, 32.

That this is my delight, and is as honey to me, I will not deny.

329.– *Hoc opus, hoc studium parvi properemus et ampli,*
si patriae volumus, si nobis vivere cari.

Ep. 1, iii, 28.

This practice, this pursuit, let us earnestly follow, both small and great, if to our country, if to ourselves we would live dear.

330. – *Horae*
momento cita mors venit aut victoria laeta.
S. 1, i, 7.

In an hour's short space comes quick death or joyful victory.

331. – *Horrida tempestas caelum contraxit, et imbres*
nivesque deducunt Iovem.
Epod. xiii, 1.

A horrible tempest has condensed the sky, and showers and snows bring down the atmosphere.

332. – *Horum*
semper ego optarim pauperrimus esse bonorum.
S. 1, i, 78.

Of such goods as these [*i. e.* burdensome riches] I would be ever utterly destitute.

333. – *Iactes et genus et nomen inutile.*
C. 1, xiv, 13.

Boast as you will of your worthless pedigree and name.

334. – *Iamdudum splendet focus et tibi munda supellex.* Ep. 1, v, 7.

Long has the hearth been bright, and the furniture made clean for you.

335. – *Iam Fides et Pax et Honor Pudorque*
priscus et neglecta redire Virtus
audet, adparetque beata pleno
Copia cornu. C. S. 57.

Now Faith, and Peace, and Honour, and antique Modesty, and neglected Virtue dare to return, and Plenty appears to view, rich with her overflowing horn.

336. – *Iam te premet nox fabulaeque manes*
et domus exilis Plutonia. C. 1, iv, 16.

Presently there will close around you night and the spirits of the dead [phantoms, empty names], and Pluto's dreary realm.

337. – *Iam veris comites, quae mare temperant,*
impellunt animae lintea Thraciae;
iam nec prata rigent nec fluvii strepunt
hiberna nive turgidi. C. 4, xii, 1.

Now the winds of Thrace, the companions of spring, which quiet the sea, swell the sails; now the meadows are no longer stiff (with ice), nor do the rivers roar swollen with the winter's snow.

338. – *Iam vino quaerens, iam somno fallere curam:*
frustra; nam comes atra premit sequiturque
fugacem. S. 2, vii, 114.

Seeking now with wine, now with sleep, to

cheat care — in vain: for the gloomy companion presses upon you, and pursues you in your flight.

339. — *Ibimus, ibimus,*
utcumque praecedes, supremum
carpere iter comites parati.
C. 2, xvii, 10.

We will go, we will go, whenever you will lead the way, prepared as comrades to take our last journey.

340. — *Ibit eo quo vis qui zonam perdidit.*
Ep. 2, ii, 40.

He who has lost his purse will go whither you wish.

341. — *Ieiunus raro stomachus volgaria temnit.*
S. 2, ii, 38.

A hungry stomach seldom scorns plain food.

342. — *Ignem gladio scrutare.*
S. 2, iii, 276.

To stir up the fire with a sword — *i. e.* make bad worse.

343. — *Iliacos intra muros peccatur et extra.*
Ep. 1, ii, 16.

Within and without the walls of Troy, sins are committed.

344. — *Ille potens sui*
laetusque deget, cui licet in diem
dixisse 'Vixi; cras vel atra
nube polum pater occupato,

vel sole puro: non tamen inritum
quodcumque retro est efficiet, neque
diffinget infectumque reddet
quod fugiens semel hora vexit.'

C. 3, xxix, 41.

Lord of himself, is he,
And happy bideth, who 's free at day's end,
To say, 'I *have* liv'd! With to-morrow's sombrest
Shadows all the heavens Jove may cover,
Or sunshine purest, yet ne'er cancel
Whate'er the past holds; nay, nor haply
Undo, transform, or leave annihilated
What once the flying hour hath borne away.'

345. — *Ille*
qui me commorit, (melius non tangere, clamo)
flebit et insignis tota cantabitur urbe.

S. 2, i, 44.

He who troubles me, (better not touch me, I cry,) he will be sorry, and as a notorious character shall be sung through all the city.

346. – *Ille terrarum mihi praeter omnis*
angulus ridet. C. 2, vi, 13.

That corner of the world has a charm for me beyond all others.

347. – *Illi robur et aes triplex*
circa pectus erat, qui fragilem truci
commisit pelago ratem
primus. C. 1, iii, 9.

Oak and triple brass surrounded his breast, who first entrusted his frail bark to the savage sea.

348. – *Illum aget penna metuente solvi*
fama superstes. C. 2, ii, 7.

Surviving fame shall bear him on an untiring wing.

349. – *Imberbus iuvenis tandem custode remoto*
gaudet equis canibusque et aprici gramine
campi,
cereus in vitium flecti, monitoribus asper,
utilium tardus provisor, prodigus aeris,
sublimis cupidusque et amata relinquere
pernix. A. P. 161.

The youth, still unbearded, at length from his tutor in freedom,
Rejoices with horse, and with dog, in the sun-burnt grass of the campus:

As wax is he bent to his vices; to monitors rasping,
And slow in regarding the useful—with money, full reckless —
Haughty, and craving alike; once belov'd things all prone to abandon.

350. – *Immoritur studiis et amore senescit habendi.* Ep. 1, vii, 85.

He half kills himself over his pursuits, and grows old in his passion for gain.

351. – *Immortalia ne speres, monet annus et almum quae rapit hora diem.* C. 4, vii, 7.

That you are not to hope for immortality, the changing year warns us, and the hour that hurries on the agreeable day.

352. – *Immunis aram si tetigit manus,*
non sumptuosa blandior hostia,
mollivit aversos Penatis
farre pio et saliente mica. C. 3, xxiii, 17.

If an innocent hand has touched the altar, then richest sacrifice has not appeased the unwilling Penates more persuasively than the duteous cake and salt that crackles in the blaze.[1]

[1] "Clean hands and a pure heart, these, with a sacred cake and shining grains of salt, you could offer to the Lares." — Andrew Lang.

353. – *Imperat aut servit collecta pecunia cuique.* Ep. 1, x, 47.

Money amassed is each man's lord or slave.

354. – *Impiger extremos curris mercator ad Indos, per mare pauperiem fugiens, per saxa, per ignis.* Ep. 1, i, 45.

An active merchant, you run to the remotest Indies, fleeing poverty through sea, through rocks, through flames.

355. – *Impiger, iracundus, inexorabilis, acer.* A. P. 121.

Restless, passionate, inexorable, keen of soul.

356. – *Improbae*
crescunt divitiae: tamen
curtae nescio quid semper abest rei. C. 3, xxiv, 62.

Shameless wealth increases, yet something is ever wanting to the incomplete fortune.

357. – *Improvisa leti*
vis rapuit rapietque gentis. C. 2, xiii, 19.

The unforeseen might of death has swept away nations, and still will sweep them away.

358. – *Inamarescunt epulae sine fine petitae. Illusique pedes vitiosum ferre recusant corpus.* S. 2, vii, 107.

Luxuries indulged in without restraint be-

come bitter; and your staggering feet refuse to support your diseased body.

359. – *Incedis per ignis*
suppositos cineri doloso. C. 2, i, 7.

You are treading upon fires, hidden under deceitful ashes.

360. – *Inceptis gravibus plerumque et magna professis*
purpureus, late qui splendeat, unus et alter
adsuitur pannus. A. P. 14.

One or two purple patches which may glitter far and wide, are generally stitched to pompous beginnings, and those professing great things.

361. – *Incorrupta Fides, nudaque Veritas.*
C. 1, xxiv, 7.

Untainted Honour and naked Truth.

362. – *Incredulus odi.* A. P. 188.

Unable to believe in it, I am disgusted.[1]

363. – *In culpa est animus, qui se non effugit unquam.* Ep. 1, xiv, 13.

The mind is in fault, which can never escape from itself.

364. – *In cute curanda plus aequo operata iuventus.* Ep. 1, ii, 29.

[1] Said of some impossible poetical invention.

Youth employed beyond measure in pampering their bodies.

365. – *Inde fit ut raro qui se vixisse beatum dicat, et exacto contentus tempore vita cedat uti conviva satur, reperire queamus.* S. 1, i, 117.

Hence it is, that we rarely find a man who can say he has lived happy, and content with his past life can retire (from the feast) like a satisfied guest.

366. – *Indocilis pauperiem pati.* C. 1, i, 18.

Who has not learned to endure a life of small estate.

367. – *Indoctum doctumque fugat recitator acerbus.* A. P. 474.

A harsh reader puts to flight the unlearned and the learned alike.

368. – *Infelix operis summa, quia ponere totum nesciet.* A. P. 34.

He is unhappy in the entire work, because unable to represent the whole figure.[1]

369. – *Ingenium cui sit, cui mens divinior atque os magna sonaturum, des nominis huius honorem.* S. 1, iv, 43.

To him who has genius, who has a soul of a diviner cast, and a mouth that is to utter

[1] An artist who only knows certain details.

noble things, you may grant the honour of this name [*i. e.* of poet].

370. – *Ingenium ingens*
inculto latet hoc sub corpore. S. 1, iii, 33.

Great genius is concealed under this rough exterior.

371. – *Ingenium res*
adversae nudare solent, celare secundae.
S. 2, viii, 73.

Adversity is wont to reveal, prosperity to conceal genius.

372. – *Inlacrimabiles*
urgentur ignotique longa
nocte, carent quia vate sacro. C. 4, ix, 26.

Beyond the reach of tears, and unknown, they are overwhelmed with endless obscurity, because they lack a sacred bard.

373. – *In medias res.* A. P. 148.

Into the midst of things — *i. e.* the very heart of the subject.

374. – *In medio positorum abstemius.*
Ep. 1, xii, 7.

Temperate amidst profusion.

375. – *In omne . . . . .*
nobilis aevum. C. 3, xi, 35.

Illustrious to all time.

376. – *In pace ut sapiens aptarit idonea bello.*
S. 2, ii, 111.

In peace, as a wise man, he should make suitable preparations for war.

377. – *Insanire iuvat.* C. 3, xix, 18.

It delights me to revel.

378. – *Insani sapiens nomen ferat, aequus iniqui, ultra quam satis est virtutem si petat ipsam.*
Ep. 1, vi, 15.

Let the wise man bear the name of the fool, the just of the unjust; if he pursue (even) virtue itself beyond proper bounds.

379. – *Insigne maestis praesidium reis.*
C. 2, i, 13.

The illustrious safeguard [or, reliance] of the sad accused.

380. – *Insignem attenuat deus obscura promens.* C. 1, xxxiv, 13.

The Deity diminishes the exalted, bringing to light the obscure.

381. – *Insignis Homerus Tyrtaeusque mares animos in Martia bella versibus exacuit.* A. P. 401.

Glorious Homer and Tyrtaeus roused manly hearts to martial wars by their songs.

382. – *Insuevit pater optimus hoc me,*
ut fugerem exemplis vitiorum quaeque notando.
S. 1, iv, 105.

My excellent father accustomed me to this, that by noting each particular vice I might avoid it by examples.

383. –*Intaminatis fulget honoribus.* C. 3, ii, 18.

She [Virtue] shines with unsullied honours.

384. – *Integer vitae scelerisque purus*
non eget Mauris iaculis neque arcu
nec venenatis gravida sagittis,
Fusce, pharetra. C. 1, xxii, 1.

The man upright in life and free from guilt, O Fuscus, needs not the Moorish javelins, nor bow, nor quiver filled with poisoned arrows.

385. – *Integra*
cum mente nec turpem senectam
degere nec cithara carentem. C. 1, xxxi, 18.

To pass with unimpaired mind an old age not dishonoured, nor one which lacks the lyre.

386. – *Interdum volgus rectum videt, est ubi peccat.*
Si veteres ita miratur laudatque poetas
ut nihil anteferat, nihil illis comparet, errat.
Ep. 2, i, 63.

Sometimes the people see aright; there is a

time when they are wrong. If they so admire and praise the ancient poets as to prefer nothing before them, as to compare nothing with them, they err.

387. – *Interfusa nitentis*
vites aequora Cycladas.
C. 1, xiv, 19.

May you shun the seas that flow between the shining Cyclades — [where there are sudden storms].

388. – *Inter ignis*
luna minores. C. 1, xii, 47.

The moon among the lesser fires.

389. – *Inter scabiem tantam et contagia lucri.*
Ep. 1, xii, 14.

Amid so great an itch for, and contagion of, gain.

390. – *Inter silvas Academi quaerere verum.*
Ep. 2, ii, 45.

To search for truth amid the groves of the Academy.

391. – *Inter spem curamque, timores inter et iras,*
omnem crede diem tibi diluxisse supremum:
grata superveniet quae non sperabitur hora.
Ep. 1, iv, 12.

In the midst of hope and care, in the midst of fears and fits of passion, think that every day

that has dawned upon you is the last: [thus] the hour, which shall not be expected, will come as a welcome.

392. – *Intra penetralia Vestae.* Ep. 2, ii, 114.

Within the inmost sanctuary of Vesta — *i. e.* a sacred place.

393. – *Invidia accrevit, privato quae minor esset.* S. 1, vi, 26.

Envy increased [upon you], which had been less, if you were in a private station.

394. – *Invidia Siculi non invenere tyranni maius tormentum.* Ep. 1, ii, 58.

Sicilian tyrants never invented a greater torture than envy.

395. – *Invidus alterius macrescit rebus opimis.* Ep. 1, ii, 57.

The envious man pines away at another's good fortune.

396. – *Invita Minerva.* A. P. 385.

Minerva being unwilling — *i. e.* against the bent of one's genius.

397. – *In vitium ducit culpae fuga si caret arte.* A. P. 31.

An avoidance of a fault leads into error, if the attempt is wanting in skill.

398. – *Invitum qui servat idem facit occidenti.*
A. P. 467.

He who saves a man against his will does the same as if he killed him.

399. – *Iovis*
cuncta supercilio moventis. C. 3, i, 6.

Jupiter who moves all things by his nod.

400. – *Ira furor brevis est.* Ep. 1, ii, 62.

Anger is a short madness.

401. – *Ira, quae procudit ensis*
et miseras inimicat urbis. C. 4, xv, 19.

Anger, which forges swords, and sets at enmity unhappy cities.

402. – *Ire tamen restat Numa quo devenit et Ancus.*
Ep. 1, vi, 27.

It still remains for you to go whither Numa has passed and Ancus too.

403. – *Isne tibi melius suadet qui, rem facias, rem,*
si possis recte, si non, quocunque modo rem?
Ep. 1, i, 65.

Does he advise you better who bids you, "Make a fortune; a fortune, if you can, honestly; if not, by any means, make a fortune"?

404. – *Istuc mens animusque*
fert et amat spatiis obstantia rumpere claustra.
Ep. 1, xiv, 8.

Every impulse of my soul bears me thither,

and longs to break through the barriers that obstruct the way.

405. – *Iucunda et idonea dicere vitae.* A. P. 334.

To say what is pleasing, and what is serviceable for life.

406. – *Iuvat fide Cyllenea*
levare diris pectora sollicitudinibus.
Epod. xiii, 9.

It delights us on Mercury's lyre to relieve our breasts of dread vexations.

407. – *Iuvat pastas ovis*
videre properantis domum,
videre fessos vomerem inversum boves
collo trahentis languido. Epod. ii, 61.

How pleasing it is to see well-fed sheep hastening home, to see wearied oxen bearing the inverted ploughshare on their drooping neck.

408. – *Iurare in verba magistri.* Ep. 1, i, 14.

To swear by the words of a master.

409. – *Iure perhorrui*
late conspicuum tollere verticem. C. 3, xvi, 18.

I have justly dreaded to raise the head which can be seen from afar.[1]

[1] The wise man will shrink from the prominence given by great wealth.

410. – *Ius et norma loquendi.* A. P. 72.

The law and rule of speaking.

411. – *Iustum et tenacem propositi virum*
non civium ardor prava iubentium,
non voltus instantis tyranni
mente quatit solida. C. 3, iii, 1.

A man upright and steadfast in his purpose, not the passion of citizens commanding hurtful measures, not the look of a threatening tyrant, shakes from his settled purpose.

412. – *Labitur et labetur in omne volubilis aevum.* Ep. 1, ii, 43.

It flows, and it will flow, rolling on to all time.

413. – *Laetus sorte tua vives sapienter.* Ep. 1, x, 44.

[If you are] cheerful under your lot, you will live well.

414. – *Lana caprina.* Ep. 1, xviii, 15.

Goat's wool — *i. e.* a thing of no value.

415. – *Latius regnes avidum domando*
spiritum quam si Libyam remotis
Gadibus iungas et uterque Poenus
serviat uni. C. 2, ii, 9.

You may reign more widely by subduing an avaricious spirit, than if you could unite Libya

to distant Gades, and both Carthages were subject to you alone.

416. – *Laudas fortunam et mores antiquae plebis, et idem si quis ad illa deus subito te agat usque recuses.* S. 2, vii, 22.

You praise the fortune and manners of the people of old; and yet, if any god were suddenly to take you back to them, you, the same man, would obstinately refuse.

417. – *Laudator temporis acti se puero.* A. P. 173.

A eulogist of past time, when he was a boy.

418. – *Laudatur ab his, culpatur ab illis.* S. 1, ii, 11.

He is praised by these, he is blamed by those.

419. – *Laudatur domus longos quae prospicit agros.* Ep. 1, x, 23.

That house is praised, which has a view of distant fields.

420. – *Laudat venales qui volt extrudere merces.* Ep. 2, ii, 11.

He praises the wares he has for sale which he wishes to get rid of.

421. – *Laudes . . . . . tuas*
culpa deterere ingeni. C. 1, vi, 11.

To impair your praises through defect of genius.

422. – *Laudibus arguitur vini vinosus.*
Ep. 1, xix, 6.

By his praises of wine he is convicted as a wine-lover.

423. – *Lenior et melior fis accedente senecta?*
Ep. 2, ii, 211.

Do you grow milder and better as old age approaches?

424. – *Lenit albescens animos capillus*
litium et rixae cupidos protervae.
C. 3, xiv, 25.

Whitening hair mollifies minds eager for strifes and shameless quarrel.

425. – *Levius fit patientia*
quicquid corrigere est nefas. C. 1, xxiv, 19.

Patience makes the woe more light, whatever is impossible to amend.

426. – *Libera per vacuum posui vestigia princeps,*
non aliena meo pressi pede. Qui sibi fidet
dux reget examen. Ep. 1, xix, 21.

Through ground as yet unoccupied I first set my free footsteps; I trod not in the steps

of others. He who depends upon himself, as leader, will command the swarm.

427. – *Libet iacere modo sub antiqua ilice,*
modo in tenaci gramine;
labuntur altis interim ripis aquae,
queruntur in silvis aves,
frondesque lymphis obstrepunt manantibus,
somnos quod invitet levis. Epod. ii, 23.

It pleases him to lie either beneath an ancient oak, or in the close grass; meanwhile within deep banks glide on the streams, the birds warble in the woods, and the [rustling] leaves resound together with the plashing of the water, a sound to woo gentle slumbers.

428. – *Licet sub paupere tecto*
reges et regum vita praecurrere amicos.
Ep. i, x, 32.

Under a humble roof one may outstrip kings and the friends of kings.

429. – *Licet superbus ambules pecunia,*
fortuna non mutat genus. Epod. iv, 5.

Though proud with your riches you strut abroad, fortune does not change your birth.

430. – *Licuit semperque licebit*
signatum praesente nota producere nomen.
A. P. 58.

It has been allowed, and ever will be, to put

forth a new word stamped with the current die.

431. – *Limae labor et mora.* A. P. 291.

The labour and delay of the file — *i. e.* of correcting and polishing literary work.

432. – *Linquenda tellus et domus et placens*
uxor, neque harum quas colis arborum
te praeter invisas cupressos
ulla brevem dominum sequetur.
C. 2, xiv, 21.

Land and house and beloved (or, winsome) wife must be left behind, nor shall any of these trees which now you prize follow you, their short-lived owner, except the hated cypresses.[1]

433. – *Linque severa.* C. 3, viii, 28.

Abandon serious thoughts.

434. – *Liquidus Fortunae rivus inauret.*
Ep. 1, xii, 9.

Fortune shall flow (upon you) in a golden river.

435. – *Loquaces lymphae.* C. 3, xiii, 15.

Prattling rills.

[1] The cypress was planted near the graves of the dead.

436. – *Lucidus ordo.* A. P. 41.

Clear arrangement.

437. – *Ludere qui nescit . . . abstinet armis.* A. P. 379.

He who is ignorant of the game stands aloof from the contest.

438. – *Ludum insolentem ludere pertinax.* C. 3, xxix, 50.

[Fortune] persisting in playing her insolent game.

439. – *Ludus enim genuit trepidum certamen et iram,*
ira truces inimicitias et funebre bellum. Ep. 1, xix, 48.

For contest [even in sport] is wont to beget trembling emulation and passion, and passion cruel enmities and mournful war.

440. – *Lupis et agnis quanta sortito obtigit,*
tecum mihi discordia est. Epod. iv, 1.

As great an enmity as naturally happens between wolves and lambs, [so great a one] have I to you.

441. – *Lusisti satis, edisti satis atque bibisti:*
tempus abire tibi est. Ep. 2, ii, 214.

You have revelled enough, and feasted and drunk enough; it is time for you to go.

442.– *Magnas inter opes inops.* C. 3, xvi, 28.
Poor amid great riches.

443.– *Magnum hoc ego duco*
quod placui tibi, qui turpi secernis honestum,
non patre praeclaro, sed vita et pectore puro.
S. 1, vi, 62.

I account it a great thing that I pleased you, who distinguish probity from baseness, not on account of an illustrious father, but by purity of life and heart.

444.– *Magnum pauperies opprobrium iubet*
quidvis et facere et pati,
virtutisque viam deserit arduae.
C. 3, xxiv, 42.

Poverty, a great reproach, impels us both to do and suffer anything, and deserts the path of difficult virtue.

445.– *Male ominatis*
parcite verbis. C. 3, xiv, 11.
Refrain from ill-omened words.

446.– *Male si mandata loqueris*
aut dormitabo aut ridebo. A. P. 104.
If you speak words ill suited (to your character), I shall either fall asleep, or laugh.[1]

[1] If the language "does not suit the situation and the outward bearing of the actor." — WICKHAM.

447. – *Male tornatos incudi reddere versus.*
A. P. 441.

To return ill-formed verses to the anvil (for correction).

448. – *Male verum examinat omnis corruptus iudex.* S. 2, ii, 8.

Badly does any corrupt judge weigh the truth.

449. – *Mali culices ranaeque palustres avertunt somnos.* S. 1, v, 14.

Troublesome mosquitoes and marsh frogs drive away sleep.

450. – *Maxima pars hominum morbo iactatur eodem.* S. 2, iii, 121.

The greatest part of mankind are tossed to and fro by the same disease (avarice).

451. – *Meae (contendere noli) stultitiam patiuntur opes; tibi parvula res est: arta decet sanum comitem toga; desine mecum certare.* Ep. 1, xviii, 28.

My riches (do not try to match me) admit of extravagance; your income is but small: a scanty toga becomes a prudent dependant: cease to vie with me.

452. – *Mea virtute me involvo.* C. 3, xxix, 54.

I wrap myself up in my virtue.

453.– *Mediocribus esse poetis*
non homines, non di, non concessere columnae.
A. P. 372.

Not men, not gods, not booksellers' pillars [stalls] have granted to poets to be mediocre.

454.– *Me doctarum hederae praemia frontium*
dis miscent superis. C. 1, i, 29.

Ivy, the reward of learned brows, unites me with the gods above.

455.– *Me fabulosae . . . . . .*
ludo fatigatumque somno
fronde nova puerum palumbes
texere. C. 3, iv, 9.

Me, when a child, and overcome with play, in sleep the doves, famous in story, covered with fresh leaves.

456.– *Me nec femina nec puer*
iam nec spes animi credula mutui
nec certare iuvat mero
nec vincire novis tempora floribus.
C. 4, i, 29.

As for me neither woman, nor youth, nor the fond hope of a mutual inclination, nor to contend in wine, nor to bind my temples with fresh flowers, delight me [any longer].

457.– *Mens divinior.* S. 1, iv, 43.

Soul of diviner cast — *i. e.* an inspired genius.

458. – *Mentis gratissimus error.* Ep. 2, ii, 140.

A most agreeable delusion of the mind.

459.– *Meo sum pauper in aere.* Ep. 2, ii, 12.

Though poor, I am not in debt.

460. – *Me pinguem et nitidum bene curata cute vises*

. . . Epicuri de grege porcum.

Ep. 1, iv, 15.

You will find me fat and shining, with hide well cared for, . . . a hog from the sty of Epicurus.

461. – *Merses profundo, pulchrior evenit.*

C. 4, iv, 65.

Should you sink it in the depth, it will come out more beautiful.

462. – *Metiri se quemque suo modulo ac pede verum est.* Ep. 1, vii, 98.

It is a truth that every man should measure himself by his own rule and foot.

463.– *Metit Orcus*

grandia cum parvis, non exorabilis auro.

Ep. 2, ii, 178.

Hades, not to be bribed by gold, mows down the great together with the small.

464. – *Meum*
fervens difficili bile tumet iecur. C. 1, xiii, 3.
My inflamed liver swells with uncomfortable wrath.

465. – *Micat inter omnis.* C. 1, xii, 46.
It shines among all.

466. – *Mihi forsan tibi quod negarit*
porriget hora. C. 2, xvi, 31.
The chance hour perhaps may extend to me what it shall deny to you.

467. – *Mihi res, non me rebus subiungere conor.*
Ep. 1, i, 19.
I endeavour to adapt circumstances to myself, not myself to circumstances.

468. – *Mihi tarda fluunt ingrataque tempora, quae*
spem
consiliumque morantur agendi naviter id
quod
aeque pauperibus prodest, locupletibus aeque,
aeque neglectum pueris senibusque nocebit.
Ep. 1, i, 23.
Slowly and unpleasantly flow for me the hours, which delay my hope and design of strenuously executing that which[1] is of equal benefit to the poor and to the rich, which

[1] The obtaining of fixed principles of conduct.

when neglected will be alike harmful to boys and to old men.

469. – *Mihi turpe relinqui,*
et quod non didici sane nescire fateri.
A. P. 417.

I think it a shame to be left behind, and to confess that I am utterly ignorant of that which I have not learned.

470. – *Milia frumenti tua triverit area centum,*
non tuus hoc capiet venter plus ac meus.
S. 1, i, 45.

Though your threshing-floor should yield a hundred thousand bushels of grain, your belly will not on that account contain more than mine.

471. – *Minuentur atrae*
carmine curae. C. 4, xi, 35.

By song dark cares will be lessened.

472. – *Miramur si Democriti pecus edit agellos*
cultaque, dum peregre est animus sine corpore velox. Ep. 1, xii, 12.

Can we wonder that cattle feed upon the fields and cultivated lands of Democritus, while his active mind is on its travels, absent from the body.[1]

[1] Democritus was so wrapt up in his philosophical dreaming that he left his estate a prey to his neighbours.

473. – *Miraris, quum tu argento post omnia ponas, si nemo praestet quem non merearis amorem?* S. 1, i, 86.

Can you wonder, when you put money above everything, if no one shows you the love which you do not deserve?

474. – *Misce stultitiam consiliis brevem.* C. 4, xii, 27.

Mingle a little folly with your wisdom.

475. – *Mitibus mutare quaero tristia.* C. 1, xvi, 25.

I would exchange severity for kindness.

476. – *Mitte sectari rosa quo locorum sera moretur.* C. 1, xxxviii, 3.

Stop hunting for the place where lingers the rose out of season — [a symbol of luxury].

477. – *Mixta senum ac iuvenum densentur funera.* C. 1, xxviii, 19.

The funeral trains of old and young are crowded in confusion together.

478. – *Modestus occupat obscuri speciem, taciturnus acerbi.* Ep. 1, xviii, 94.

A modest man (often) carries the look of a sullen one, a silent man of one sour-tempered.

479. – *Modus lasso maris et viarum*
militiaeque. C. 2, vi, 7.

A goal for one weary of voyages and travel and warfare.

480. – *Molem propinquam nubibus arduis.*
C. 3, xxix, 10.

A pile of building near neighbour to the lofty clouds.

481. – *Mole ruit sua.* C. 3, iv, 65.

It rushes to ruin by its own weight.

482. – *Monstror digito praetereuntium.*
C. 4, iii, 22.

I am pointed at by the finger of those passing by.

483. – *Montibus altis*
levis crepante lympha desilit pede.
Epod. xvi, 47.

Lightly the stream with tinkling foot bounds down the mountain heights.

484. – *Monumentum aere perennius.*
C. 3, xxx, 1.

A monument more enduring than bronze.

485. – *Mors et fugacem persequitur virum*
nec parcit imbellis iuventae
poplitibus timidoque tergo.
C. 3, ii, 14.

Death likewise pursues the man who flees

from him; nor spares the knees and coward back of faint-hearted youth.

486. – *Mors ultima linea rerum est.*
Ep. 1, xvi, 79.

Death is the last boundary of (all) things.

487. – *Mortalia facta peribunt,*
nedum sermonum stet honos et gratia vivax.
A. P. 68.

The works of mortals shall perish; much less can the fashion and favour of words remain longlived.

488. – *Mulier formosa superne.* A. P. 4.

A beautiful woman above.

489. – *Multa fero, ut placem genus irritabile vatum.* Ep. 2, ii, 102.

I bear much in order to please the sensitive race of poets.

490. – *Multa ferunt anni venientes commoda secum,*
multa recedentes adimunt. A. P. 175.

The advancing years bring many advantages with them; when retreating they take as many away.

491. – *Multa renascentur quae iam cecidere.*
A. P. 70.

Many things shall revive which have now fallen into decay.

492. – *Multa senem circumveniunt incommoda, vel quod*
quaerit et inventis miser abstinet ac timet uti,
vel quod res omnes timide gelideque ministrat,
dilator, spe longus, iners, avidusque futuri,
difficilis, querulus, laudator temporis acti
se puero, castigator censorque minorum.
A. P. 169.

Many things do an old man surround with discomfort: behold him
Acquiring what's wretchedly kept, and abstaining through fear of the using.
His affairs — how all these too, are timidly, frigidly managed!
Delaying; hope languid; inert; of the future begrudging;
Morose, and of querulous mind; bepraising the days that have happened
In boyhood, though punishing harshly the youthful.

493. – *Multis ille bonis flebilis occidit.*
C. 1, xxiv, 9.

He died mourned by many good men.

494. – *Multis occulto crescit res faenore.*
Ep. 1, i, 80.

The fortune of many grows by a concealed usury.

495. – *Mundus victus non deficiente crumena.*
Ep. 1, iv, 11.

A decent living, with a never-failing purse.

496. – *Munitae adhibe vim sapientiae.*
C. 3, xxviii, 4.

Give a shock to your well fortified philosophy — *i. e.* for once be frivolous.

497. – *Musis amicus tristitiam et metus*
tradam protervis in mare Creticum
portare ventis. C. 1, xxvi, 1.

I, a friend to the Muses, will commit gloom and fears to the rude winds, to bear them to the Cretan sea.

498. – *Mutato nomine de te*
fabula narratur. S. 1, i, 69.

Change the name, and the story is told of you.

499. – *Nabis sine cortice.* S. 1, iv, 120.

You will swim without cork.

500. – *Nam cur*
quae laedunt oculos festinas demere, si quid
est animum, differs curandi tempus in annum?
Ep. 1, ii, 37.

For why do you hasten to remove things

that hurt your eyes, but if anything consumes your mind put off the time of cure from year to year?

501. – *Nam fuit ante Helenam cunnus teterrima belli*
causa. S. 1, iii, 107.

For before Helen's time there was [many] a woman who was the most direful cause of war.

502. – *Nam neque divitibus contingunt gaudia solis.*
Ep. 1, xvii, 9.

For joys happen not to the rich alone.

503. – *Nam tua res agitur, paries cum proximus ardet,*
et neglecta solent incendia sumere vires.
Ep. 1, xviii, 84.

For it is your own concern, when the adjoining wall is on fire; and flames neglected are wont to gather strength.

504. – *Narratur et prisci Catonis*
saepe mero caluisse virtus.
C. 3, xxi, 11.

The virtue even of antique Cato is recorded to have been frequently warmed with wine.

505. – *Naso vivere pravo*
spectandum nigris oculis nigroque capillo.
A. P. 36.

To live admired for black eyes and black hair, [but disfigured] by a broken nose.[1]

506. – *Natis in usum laetitiae scyphis*
pugnare Thracum est.[2] C. 1, xxvii, 1.

To fight over your cups, intended by nature to promote joy and gladness, is simply Thracian.

507. – *Naturam expelles furca tamen usque recurret.* Ep. 1, x, 24.

You may drive out nature with a pitchfork, yet will she ever come back.

508. – *Navem agere ignarus navis timet.*
Ep. 2, i, 114.

He who is unacquainted with a ship fears to steer one.

509. – *Navibus atque*
quadrigis petimus bene vivere. Quod petis hic est.
Ep. 1, xi, 28.

By ships and by chariots we seek to live happily. What you seek is here [at home].

510. – *Naviget Anticyram.* S. 2, iii, 166.

Let him sail for Anticyra.[3]

[1] "Even a beauty, if it is out of keeping, only calls attention to the countervailing defects." — WICKHAM.

[2] Thracian drunkenness was proverbial.

[3] He needs hellebore (abundant there), a cure for madness. Cf. line 82 of this Satire, *Danda est ellebori*, etc., also, *Tribus Anticyris*, etc., A. P. 300.

511. – *Nec deus intersit nisi dignus vindice nodus inciderit.* A. P. 191.

Nor let any deity interfere, unless a difficulty arise worthy of such a champion.

512. – *Nec dulcis amores*
sperne puer neque tu choreas,
donec virenti canities abest
morosa. C. 1, ix, 15.

Nor disdain, while you are young, pleasant loves, nor dances, as long as crabbed hoariness keeps off from your blooming age.

513. – *Nec lusisse pudet, sed non incidere ludum.* Ep. 1, xiv, 36.

Nor is it a shame to have been gay, but not to break off that gaiety.

514. – *Nec magis expressi voltus per aenea signa, quam per vatis opus mores animique virorum clarorum apparent.* Ep. 2, i, 248.

Nor do the features of illustrious men appear more lively when expressed by statues of brass, than their manners and minds expressed by the work of a poet.

515. – *Nec*
otia divitiis Arabum liberrima muto. Ep. 1, vii, 35.

Nor would I change the ease at my full control for the riches of the Arabians.

516.– *Nec pietas moram*
rugis et instanti senectae
adferet indomitaeque morti. C. 2, xiv, 2.

Nor will piety cause any delay to wrinkles, and advancing old age, and unconquerable death.

517.– *Nec quicquam tibi prodest*
aerias temptasse domos animoque rotundum
percurrisse polum morituro. C. 1, xxviii, 4.

Nor is it of any advantage to you to have explored in spirit the mansions of the air, and to have traversed the round world, since you were to die.

518.– *Nec retinent patulae commissa fideliter aures.* Ep. 1, xviii, 70.

Ears wide open do not faithfully keep secrets.

519.– *Nec scire fas est omnia.* C. 4, iv, 22.

It is not permitted to know all things.

520.– *Nec semper feriet quodcunque minabitur arcus.* A. P. 350.

An arrow will not always strike, whatever shall be its threats.

521.– *Nectis catenas.* C. 1, xxix, 5.

You are weaving fetters.

522.– *Nec trepides in usum*
poscentis aevi pauca. C. 2, xi, 4.

Do not worry about the needs of a life which requires but few things.

523. – *Nec verbo verbum curabis reddere fidus interpres.* A. P. 133.

Do not as a translator aim at rendering word for word.

524. – *Nec vincet ratio hoc, tantundem ut peccet idemque*
qui teneros caules alieni fregerit horti
et qui nocturnus sacra divum legerit.
S. 1, iii, 115.

Nor will any reasoning ever convince that he sins in as great a measure, and in the same way, who has broken off the tender cabbages of a neighbour's garden, and he who has stolen by night the sacred images of the gods.

525. – *Nec vixit male, qui natus moriensque fefellit.* Ep. 1, xvii, 10.

He has not lived ill, who has been born and died unknown.

526. – *Neglecta solent incendia sumere vires.*
Ep. 1, xviii, 85.

Flames neglected are wont to gather strength.

527. – *Nemo adeo ferus est ut non mitescere possit, si modo culturae patientem commodet aurem.*
Ep. 1, i, 39.

No one is so utterly savage that he cannot

be civilized, if he will only lend to culture an attentive ear.

528. – *Ne pueros coram populo Medea trucidet.* A. P. 185.

Let not Medea murder her children in front of the spectators.[1]

529. – *Neque amissos colores*
lana refert medicata fuco,
nec vera virtus, cum semel excidit,
curat reponi deterioribus. C. 3, v, 27.

Neither does the wool, once stained by the dye of the sea-weed, ever resume its lost colours; nor does true valour, when once for all it has failed, care to be restored in the degraded.

530. – *Neque chorda sonum reddit quem volt manus et mens.* A. P. 348.

A chord does not always return the sound which the hand and mind intend.

531. – *Neque fervidus aestus*
demoveat lucro, neque hiems, ignis, mare, ferrum,
nil obstet tibi dum ne sit te ditior alter.
S. 1, i, 38.

Neither the scorching summer's heat can turn you aside from the pursuit of gain, nor

[1] Certain things in a play should only be related, not acted.

winter, fire, water, nor the sword; nothing can stop you, that no man may be richer than you.

532.– *Neque imbellem feroces*
progenerant aquilae columbam. C. 4, iv, 31.

Nor do fierce eagles beget the unwarlike dove.

533.– *Neque semper arcum*
tendit Apollo. C. 2, x, 19.

Apollo does not always keep his bow bent.

534.– *Neque*
si chartae sileant quod bene feceris,
mercedem tuleris. C. 4, viii, 20.

Nor, should books be silent, would you have any reward for having done well.

535.– *Neque te ut miretur turba labores,*
contentus paucis lectoribus. S. 1, x, 73.

Do not labour so that the crowd may admire you, being content with a few readers.

536.– *Neque ulla est*
aut magno aut parvo leti fuga. S. 2, vi, 94.

There is no escape from death to great or small.

537.– *Nervis alienis mobile lignum.*
S. 2, vii, 82.

The wood [puppet] easily moved by another's strength.

538. – *Nescit vox missa reverti.* A. P. 390.
The word once sent forth cannot be recalled.

539. – *Neu desis operae neve immoderatus abundes.*
S. 2, v, 89.

Neither be wanting in your attention, nor overflowing in your zeal.

540. – *Nihil est ab omni*
parte beatum. C. 2, xvi, 27.

Nothing is blest in every point.

541. – *Nihil me sicut antea iuvat*
scribere versiculos amore percussum gravi.
Epod. xi, 1.

It delights me not as heretofore to write verses, being sorely smitten with grievous love.

542. – *Nihil supra*
deos lacesso. C. 2, xviii, 11.

For nought beyond do I importune the gods.

543. – *Nil admirari prope res est una, Numici,*
solaque, quae possit facere et servare beatum.
Ep. 1, vi, 1.

To admire nothing is almost the one and only thing, Numicius, which can make and keep a man happy.

544. – *Nil aequale homini fuit illi; saepe velut qui*
currebat fugiens hostem, persaepe velut qui
Iunonis sacra ferret. S. 1, iii, 9.

There was nothing uniform in that man; frequently would he run along as one flying from an enemy; more frequently [he walked] as if he bore the sacrifice of Juno.

545. – *Nil agit exemplum, litem quod lite resolvit.* S. 2, iii, 103.

An example concludes nothing which solves one difficulty by raising another.

546. – *Nil Claudiae non perficient manus.* C. 4, iv, 73.

There is nothing, but what the Claudian hands will perform.

547. – *Nil conscire sibi, nulla pallescere culpa.* Ep. 1, i, 61.

To be conscious of no ill, to turn pale with no guilt.

548. – *Nil cupientium*
nudus castra peto et transfuga divitum
partis linquere gestio. C. 3, xvi, 22.

Naked as I am, I seek the camp of those who covet nothing; and as a deserter rejoice to leave the side of the wealthy.

549. – *Nil desperandum Teucro duce et auspice Teucro.* C. 1, vii, 27.

Never despair when Teucer is leader, and under the auspices of Teucer.

550. – *Nil ego contulerim iucundo sanus amico.* S. 1, v, 44.

While I am in my senses, I would compare nothing to a delightful friend.

551. – *Nil fuit unquam sic impar sibi.* S. 1, iii, 18.

Never was there anything so inconsistent with itself.

552. – *Nil intemptatum nostri liquere poetae.* A. P. 285.

No style have our poets left untried.

553. – *Nil mortalibus ardui est; caelum ipsum petimus stultitia.* C. 1, iii, 37.

Nothing is too difficult for mortals; we aim at heaven itself in our folly.

554. – *Nil parvum aut humili modo, nil mortale loquar.* C. 3, xxv, 17.

Nothing mean, or in lowly strain, nothing mortal [*i. e.* of mere human inspiration] will I sing.

555. – *Nil pictis timidus navita puppibus*
fidit. C. 1, xiv, 14.

The timid sailor puts no trust in painted poops.

556. – *Nil rectum nisi quod placuit sibi ducunt.*
Ep. 2, i, 83.

They esteem nothing right, but what has pleased themselves.

557. – *Nil sine magno*
vita labore dedit mortalibus. S. 1, ix, 59.

Life has given nothing to mortals without great labour.

558. – *Nil sine te mei*
prosunt honores. C. 1, xxvi, 9.

Without you, my praises profit nothing.

559. – *Nitidus . . . . .*
. . . . . *introrsum turpis.* S. 2, i, 64.

Fair [without], though foul within.

560. – *Nocet empta dolore voluptas.*
Ep. 1, ii, 55.

Pleasure harms when purchased with pain.

561. – *Noctes vigilabat ad ipsum*
mane, diem totum stertebat. S. 1, iii, 17.

He would sit up nights even to day-light; he would snore the entire day.

562. – *Non acuta*
sic geminant Corybantes aera
tristes ut irae. C. 1, xvi, 7.

The Corybantes[1] do not so furiously clash together their sharp-sounding cymbals, as unhappy bursts of passion [shake the mind].

563. – *Non aliena* [*vestigia*] *meo pressi pede.*
Ep. 1, xix, 22.

I trod not in the steps of others.

564. – *Non cuivis homini contingit adire Corinthum.* Ep. 1, xvii, 36.

It does not happen to every man to go to Corinth.[2]

565. – *Non eadem miramur; eo disconvenit inter meque et te: nam quae deserta et inhospita tesqua*
credis, amoena vocat mecum qui sentit, et odit quae tu pulchra putas. Ep. 1, xiv, 18.

We do not admire the same things; hence the difference between you and me. For what you regard as a waste and ungenial wilderness, he who thinks with me calls pleasant, and hates what you consider beautiful.

[1] Priests of Cybele, whose rites were celebrated with wild frenzy.
[2] There are pleasures which are not for every one.

566.– *Non ebur neque aureum*
mea renidet in domo lacunar. C. 2, xviii, 1.

Within my dwelling ivory does not gleam, nor fretted ceiling overlaid with gold.

567.– *Non ego avarum*
quum veto te fieri vappam iubeo ac nebulonem.
S. 1, i, 103.

When I bid you not to be a miser, I do not order you to become a rake and a prodigal.

568.– *Non ego te, candide Bassareu,*
invitum quatiam. C. 1, xviii, 11.

I will not arouse you, O radiant Bacchus, against your will — *i. e.* I will not abuse your gift.

569.– *Non ego ventosae plebis suffragia venor.*
Ep. 1, xix, 37.

I hunt not for the applause of the fickle mob.

570.– *Non enim gazae neque consularis*
submovet lictor miseros tumultus
mentis et curas laqueata circum
tecta volantis. C. 2, xvi, 9.

For neither treasures, nor the consul's lictor[1] can remove the wretched tumults of the mind, and the cares which flit around the panelled ceilings.

[1] One part of the lictor's office was to remove the crowd, and make a way for the magistrates.

571. – *Non exaudita Cethegis.* A. P. 50.

Things unheard of by the Cethegi.[1]

572. – *Non missura cutem, nisi plena cruoris, hirudo.* A. P. 476.

Like a leech, which will not leave the skin, unless it is full of blood.

573. – *Non omnes eadem mirantur amantque.* Ep. 2, ii, 58.

We do not all admire and love the same things.

574. – *Non omnis moriar, multaque pars mei vitabit Libitinam.* C. 3, xxx, 6.

I shall not wholly die, but a great part of me shall escape Libitina.[2]

575. – *Non possidentem multa vocaveris*
recte beatum; rectius occupat
nomen beati, qui deorum
muneribus sapienter uti

duramque callet pauperiem pati
peiusque leto flagitium timet,
non ille pro caris amicis
aut patria timidus perire.
C. 4, ix, 45.

Not in possessing largely, may'st thou call him

[1] A concrete expression for "the ancients."

[2] The goddess who presided over funerals; cf. *Autumnus gravis*, etc., S. 2, vi, 19.

As truly happy: of better right he taketh
The name of Happy, who the gods' fair
Bounty doth most wisely hold in use:
Who knoweth poverty, and to endure it,
And a disgrace far more than death doth dread:
Not he in dear friends' need — or whether
At country's call — of perishing hath fear.

576. – *Non satis est pulchra esse poemata; dulcia sunto,*
et quocunque volent animum auditoris agunto.
A. P. 99.

It is not enough that poems be beautiful; let them also have charm, and lead wherever they will the hearer's soul.

577. – *Non semper idem floribus est honor*
vernis, neque uno luna rubens nitet voltu. C. 2, xi, 9.

There is not always the same beauty to spring flowers, nor does the ruddy moon shine with one continued aspect.

578. – *Non semper imbres nubibus hispidos manant in agros.* C. 2, ix, 1.

Not for ever do showers pour from the clouds upon the uncultivated fields.

579. – *Non, si male nunc, et olim*
sic erit. C. 2, x, 17.

If things go ill now, it will not also be so some day.

580.– *Non sine dis animosus infans.*
C. 3, iv, 20.

A child not courageous without [the inspiration of] the gods.

581.– *Non si te ruperis*
par eris. S. 2, iii, 319.

Not if you should burst yourself, will you be equal (to it).

582.– *Non sum qualis eram bonae*
sub regno Cinarae. C. 4, i, 3.

I am not what I was under the sway of kind Cinara.

583.– *Nonum prematur in annum.* A. P. 388.

Let it be kept [from publication] until the ninth year.

584.– *Nos numerus sumus et fruges consumere*
nati. Ep. 1, ii, 27.

We are a mere number, and (only) born to consume the fruits of the earth.

585.– *Nos virtutes ipsas invertimus, atque*
sincerum cupimus vas incrustare.
S. 1, iii, 55.

We invert the very virtues themselves, and when a vessel is pure, desire to smear it.

586. – *Nox fabulaeque manes.* C. 1, iv, 16.

Night and the spirits of the dead — [phantoms, empty names].

587. – *Nugis addere pondus.* Ep. 1, xix, 42.

To add weight to trifles.

588. – *Nulla certior tamen*
rapacis Orci fine destinata
aula divitem manet
erum. C. 2, xviii, 29.

No palace more certainly awaits its wealthy lord, than the ordained limit of rapacious Pluto.

589. – *Nulla placere diu nec vivere carmina possunt*
quae scribuntur aquae potoribus.
Ep. 1, xix, 2.

No poems which are written by water-drinkers can please, or be long-lived.

590. – *Nullum a labore me reclinat otium,*
urget diem nox et dies noctem.
Epod. xvii, 24.

No ease relieves me from my distress; night presses close upon day, and day upon night.

591. – *Nullum*
saeva caput Proserpina fugit.
C. 1, xxviii, 19.

Not a single person does the cruel Proserpine pass by.

592. – *Nullus argento color est avaris*
abdito terris, ...
. . . . . nisi temperato
splendeat usu. C. 2, ii, 1.

There is no lustre to silver hidden in the hoarding earth, unless it shine by moderate use.

593. – *Nullus in orbe sinus Bais praelucet amoenis.* Ep. 1, i, 83.

No bay in all the world outshines delightful Baiae.

594. – *Num tibi cum fauces urit sitis aurea quaeris pocula? num esuriens fastidis omnia praeter pavonem rhombumque?* S. 1, ii, 114.

What! when thirst parches your jaws, do you seek for golden cups? What! when you are hungry, do you despise everything but peacock and turbot?

595. – *Nunc adbibe puro*
pectore verba puer, nunc te melioribus offer. Ep. 1, ii, 67.

Now, in your boyhood, drink into your pure breast words (of instruction), now apply yourself to the best masters.

596. – *Nunc est bibendum, nunc pede libero*
pulsanda tellus. C. 1, xxxvii, 1.

Now should we drink, now should we beat the ground with freed foot.

597. – *Nunc vino pellite curas;*
cras ingens iterabimus aequor.
C. 1, vii, 31.

Now drive away your cares with wine; tomorrow we will traverse again the mighty ocean.

598. – *Oblitus meorum obliviscendus et illis.*
Ep. 1, xi, 9.

Forgetful of my friends, and forgotten by them.

599. – *Oblivioso levia Massico*
ciboria exple. C. 2, vii, 21.

Fill to the brim the polished cups with Massic that brings forgetfulness.

600. – *Occupet extremum scabies.* A. P. 417.

Plague take the hindmost.

601. – *O cives, cives, quaerenda pecunia primum est;*
virtus post nummos. Ep. 1, i, 53.

O citizens, citizens, money is to be sought first; virtue after riches.

602. – *O decus Phoebi et dapibus supremi*
grata testudo Iovis, o laborum
dulce lenimen, mihi cumque salve
rite vocanti![1] C. 1, xxxii, 13.

O shell, the ornament of Phoebus, and pleasing at the feasts of supreme Jove, O sweet solace in trouble, accept my greeting whenever I duly call.

603. – *Oderunt hilarem tristes tristemque iocosi,*
sedatum celeres, agilem navumque remissi.
Ep. 1, xviii, 89.

The sad hate a gay companion, and the witty a sad one; the volatile [hate] one sedate, and the indolent one who is stirring and vivacious.

604. – *Oderunt peccare boni virtutis amore.*
Ep. 1, xvi, 52.

Good men hate to sin from the love of virtue.

605. – *Odi profanum volgus et arceo.*
C. 3, i, 1.

I hate the common herd, and keep them at a distance.

[1] The poet to his lyre.

606. – *O diva, gratum quae regis Antium,*
praesens vel imo tollere de gradu
mortale corpus vel superbos
vertere funeribus triumphos.
C. 1, xxxv, 1.

O goddess [Fortune], who presidest over beautiful Antium, with power to exalt man's mortal clay from the most abject state, or to change proud triumphs into funerals.

607. – *O dura messorum ilia!* Epod. iii, 4.

O the tough stomachs of the reapers!

608. – *O ego non felix, quam tu fugis ut pavet acris*
agna lupos capreaeque leones.
Epod. xii, 25.

O unhappy me, whom you fly, as the lamb dreads the fierce wolves, or the she-goats the lions.

609. – *O et praesidium et dulce decus meum.*
C. 1, i, 2.

O both my protection, and my darling honour.

610. – *O fons Bandusiae, splendidior vitro.*
C. 3, xiii, 1.

O fountain of Bandusia, brighter than crystal.

611. – *O fortes peioraque passi*
mecum saepe viri. C. 1, vii, 30.

O brave heroes, and often my fellow-sufferers in greater hardships than these.

612. – *Ohe*
iam satis est! S. 1, v, 12.

Hold! now there is enough.

613. – *O imitatores, servum pecus.* Ep. 1, xix, 19.

O imitators, a servile herd.

614. – *O laborum*
dulce lenimen. C. i, 32, 14.

O sweet solace of labours.

615. – *Oleum adde camino.* S. 2, iii, 321.

Add oil to the fire — *i. e.* make bad worse.

616. – *Olim quod volpes aegroto cauta leoni*
respondit referam: "Quia me vestigia terrent,
omnia te adversum spectantia, nulla retrorsum." Ep. 1, i, 73.

I shall answer as once the wary fox replied to the sick lion: "Because the foot-prints frighten me, since they all look toward you [your den], and none away from it."

617. – *O maior tandem parcas, insane, minori.* S. 2, iii, 326.

O you greater madman, at last spare your inferior.

618. – *O matre pulchra filia pulchrior.*

C. 1, xvi, 1.

O daughter more beautiful than your beautiful mother.

619. – *Omne capax movet urna nomen.*

C. 3, i, 16.

The capacious urn shakes every name.

620. – *Omne malum vino cantuque levato,*
deformis aegrimoniae dulcibus adloquiis.

Epod. xiii, 17.

Lighten every ill by wine and song, the sweet solaces of unsightly sorrow.

621. – *Omnem crede diem tibi diluxisse supremum.*

Ep. 1, iv, 13.

Believe each day has dawned to be your last.

622. – *Omnes eodem cogimur, omnium*
versatur urna, serius ocius
sors exitura et nos in aeternum
exsilium impositura cumbae.

C. 2, iii, 25.

We are all driven to the same place; the lot of all is shaken in the urn, sooner or later sure to come forth, and embark us in [Charon's] boat for endless exile.

623. – *Omnes hi metuunt versus, odere poetas.*

S. 1, iv, 33.

All these are afraid of verses, they hate poets.

624. – *Omne supervacuum pleno de pectore manat.*
A. P. 337.

All that is superfluous flows away from a mind already full.

625. – *Omne tulit punctum qui miscuit utile dulci,*
lectorem delectando pariterque monendo.
A. P. 343.

He who has mingled the useful with the pleasing has carried every point [*i. e.* vote], by delighting, and at the same time instructing.

626. – *Omnibus hoc vitium est cantoribus, inter*
amicos
ut nunquam inducant animum cantare rogati,
iniussi nunquam desistant. S. 1, iii, 1.

This is a fault common to all singers, that among their friends they never are inclined to sing when they are asked, (but) unasked they never desist.[1]

[1] "All singers, trust me, have this common vice :
To sing 'mid friends, you 'll have to ask them twice.
If you don't ask them, 't is another thing,
Until the judgment-day be sure they 'll sing."
— Robert Browning.

627. – *Omnis enim res,*
virtus, fama, decus, divina humanaque pulchris
divitiis parent; quas qui construxerit ille
clarus erit, fortis, iustus. Sapiensne? Etiam;
et rex,
et quicquid volet. S. 2, iii, 94.

For everything, virtue, fame, glory, affairs both divine and human, are subservient to fair wealth; which whosoever shall have accumulated, shall be illustrious, brave, just. What, wise too? Yes, and a king, and whatever he pleases.

628. – *Omnis una manet nox*
et calcanda semel via leti. C. 1, xxviii, 15.

One night awaits all, and the path of death, once to be trodden by all.

629. – *O noctes cenaeque deum!* S. 2, vi, 65.

O nights and banquets of the gods!

630. – *Operi longo fas est obrepere somnum.*
A. P. 360.

In a long work it is allowable for sleep to steal over one.

631. – *Optat ephippia bos, piger optat arare caballus;*
quam scit uterque libens censebo exerceat artem. Ep. 1, xiv, 43.

The ox longs for the horse's trappings, the lazy horse wishes to plough; but I shall be of opinion, that each should contentedly exercise that art which he understands.

632. – *Optimus ille est*
qui minimis [*vitiis*] *urgetur.* S. 1, iii, 68.

He is the best man who is troubled with the least faults.

633. – *O qui complexus et gaudia quanta fuerunt!* S. 1, v, 43.

Oh, what embraces there were, and how great was our joy!

634. – *Ore rotundo.* A. P. 323.

With well-rounded mouth — *i. e.* with finished diction.

635. – *O rus, quando ego te adspiciam? quandoque licebit*
nunc veterum libris, nunc somno et inertibus horis,
ducere sollicitae iucunda oblivia vitae? S. 2, vi, 60.

O country, when shall I behold you? and when will it be allowed me now with the books of the ancients, now in sleep and hours of indolence, to drink a sweet forgetfulness of an anxious life?

636. – *O si angulus ille*
proximus accedat qui nunc denormat agellum!
O si urnam argenti fors quae mihi monstret.
S. 2, vi, 8.

Oh that that neighbouring angle, which now makes my field irregular, could be added! Oh that some chance would discover for me a pot of money!

637. – *Os*
magna sonaturum. S. 1, iv, 43.

A mouth that is to utter noble things.

638. – *Otium*
non dulce, ni tecum simul. Epod. i, 7.

Ease, which cannot be delightful, unless in your company.

639. – *Otium* . . . . . .
. . . . *non gemmis neque purpura venale neque auro.* C. 2, xvi, 6.

Rest, which cannot be bought by gems, or purple, or gold.

640. – *Pallida mors aequo pulsat pede pauperum tabernas*
regumque turris. C. 1, iv, 13.

Pale death knocks with impartial foot at the cottages of the poor and the lofty dwellings of kings.

641. – *Parcentis ego dexteras*
odi: sparge rosas. C. 3, xix, 21.

Niggard hands I hate: scatter the roses.

642. – *Parcus deorum cultor et infrequens.*
C. 1, xxxiv, 1.

A remiss and irregular worshipper of the gods.

643. – *Parcus ob heredis curam nimiumque severus*
adsidet insano. Ep. 1, v, 13.

He that is sparing out of regard to his heir, and is too niggardly, is next door to a madman.

644. – *Paries cum proximus ardet.*
Ep. 1, xviii, 84.

When the adjoining wall is on fire.

645. – *Pario marmore purius.* C. 1, xix, 6.

Fairer than Parian marble.

646. – *Par nobile fratrum.* S. 2, iii, 243.

A noble pair of brothers.

647. – *Parturient montes, nascetur ridiculus mus.*
A. P. 139.

Mountains will be in labour, there will be born a ridiculous mouse.

648. – *Parvula . . . . . magni formica laboris*
ore trahit quodcunque potest atque addit
acervo,

quem struit haud ignara ac non incauta futuri. S. 1, i, 33.

The little ant of great industry carries in her mouth whatever she is able, and adds to the heap which she piles up, not ignorant nor improvident of the future.

649. – *Parvum parva decent.* Ep. 1, vii, 44.

Him that is little, little things become.

650. – *Pater ut gnati sic nos debemus amici*
si quod sit vitium non fastidire.
S. 1, iii, 43.

As a father ought not to scorn his son if he has any defect, so we ought not to scorn our friend.

651. – *Patriae quis exsul*
se quoque fugit? C. 2, xvi, 19.

What exile from his country has ever fled from himself?

652. – *Paulum sepultae distat inertiae*
celata virtus. C. 4, ix, 29.

Hidden valour differs but little from buried sloth.

653. – *Pauper enim non est cui rerum suppetit usus.* Ep. 1, xii, 4.

For that man is not poor who has the use of all things he needs.

654. – *Pauperies immunda domus procul absit.*
Ep. 2, ii, 199.

Far from my home be a mean poverty.

655. – *Peccare nefas aut pretium est mori.*
C. 3, xxiv, 24.

It is forbidden to sin, or the reward is death.[1]

656. – *Pede Poena claudo.*[2] C. 3, ii, 32.

Punishment, though lame of foot.

657. – *Peius leto flagitium timet.* C. 4, ix, 50.

He fears disgrace worse than death.

658. – *Percontatorem fugito, nam garrulus idem est.* Ep. 1, xviii, 69.

Shun the inquisitive man, for such a one is also a tattler.

659. – *Per damna, per caedis, ab ipso ducit opes animumque ferro.* C. 4, iv, 59.

Through losses and through wounds it draws strength and vigour from the very steel.

660. – *Perdidit arma, locum virtutis deseruit, qui semper in augenda festinat et obruitur re.*
Ep. 1, xvi, 67.

He has lost his arms and deserted the post of virtue, who is always in a hurry, and immersed in the study of increasing his wealth.

[1] The sin of adultery, as punished by the Scythians.

[2] See *Raro antecedentem*, etc.

661. – *Peregre est animus sine corpore velox.* Ep. 1, xii, 13.

His active mind is on its travels, absent from the body.

662. – *Pergis pugnantia secum frontibus adversis componere.* S. 1, i, 102.

You proceed to set together forehead to forehead things that fight with one another— *i. e.* contradictory opposites.

663. – *Periculosae plenum opus aleae.* C. 2, i, 6.

A work full of perilous chance.

664. – *Per mare pauperiem fugiens, per saxa, per ignis.* Ep. 1, i, 46.

Fleeing poverty through sea, through rocks, through flames.

665. – *Permitte divis cetera.* C. 1, ix, 9.

Leave all else to the gods.

666. – *Perpetuus nulli datur usus, et heres heredem alterius velut unda supervenit undam.* Ep. 2, ii, 175.

Perpetual possession is given to none, and heir presses upon the heir of yet another, as wave impels wave.

667. – *Perrupit Acheronta Herculeus labor.* C. 1, iii, 36.

The labour of Hercules broke into Acheron.

668. – *Persarum vigui rege beatior.* C. 3, ix, 4.
I flourished happier than the Persians' king.

669. – *Persicos odi, puer, apparatus;*
displicent nexae philyra coronae;
mitte sectari rosa quo locorum
sera moretur. C. 1, 38, 1.
How I hate them, Orient pomps and prankings!
Not for me your garlands of prim-set posies!
Seek no longer, lad, where a late rose lingers
After its season.

670. – *Persta atque obdura.* S. 2, v, 39.
Persevere and be steadfast.

671. – *Pictoribus atque poetis*
quidlibet audendi semper fuit aequa potestas.
A. P. 9.
A reasonable liberty has always been allowed to poets and painters to attempt whatever they wished — *i. e.* to indulge their imagination and fancy.

672. – *Piger scribendi ferre laborem,*
scribendi recte: nam ut multum, nil moror.
S. 1, iv, 12.
Too lazy to endure the fatigue of writing, [that is] of writing accurately: for as to the quantity [of his work], I care not at all.

673. – *Pindarum quisquis studet aemulari,*
Iulle, ceratis ope Daedalea
nititur pennis, vitreo daturus
nomina ponto. C. 4, ii, 1.

Whoever endeavours, O Iulus, to rival Pindar, soars on wings wax-jointed by the art of a Daedalus, destined to give his name to the glassy sea.

674. – *Pingue pecus domino facias et cetera praeter ingenium.* S. 2, vi, 14.

Make my cattle fat for their master, and everything else, except my genius.

675. – *Plagosus Orbilius.* [See Ep. 2, i, 70.] "Orbilius of the birch."[1]

676. – *Plectantur silvae te sospite.* C. 1, xxviii, 27.

Let the woods suffer loss [from the wind] so long as you are in safety.

677. – *Plerumque gratae divitibus vices,*
mundaeque parvo sub lare pauperum
cenae sine aulaeis et ostro
sollicitam explicuere frontem. C. 3, xxix, 13.

[1] Horace's literary master at Rome.

Memini quae plagosum mihi parvo
Orbilium dictare. Ep. 2, i, 70.

Which I remember flogging Orbilius taught me when a boy.

A change is frequently agreeable to the rich, and simple meals under the little roof of the poor, without tapestries and purple, have smoothed an anxious brow.

678. – *Pollicitus meliora.* C. 1, xxix, 16.

Though promising better things.

679. – *Pone moras et studium lucri,*
nigrorumque memor, dum licet, ignium
misce stultitiam consiliis brevem:
dulce est desipere in loco. C. 4, xii, 25.

Fling aside delays and thoughts of gain; and mindful, while it may be, of the dark fires, mingle a little folly with your wisdom; it is pleasant to unbend at the proper moment.

680. – *Populus me sibilat; at mihi plaudo*
ipse domi simul ac nummos contemplor in arca. S. 1, i, 66.

The people hiss me; but I applaud myself at home, as soon as I contemplate my money in my chest.

681. – *Possis nihil urbe Roma*
visere maius. C. S. 11.

May you[1] be able to look on nothing greater than the city of Rome.[2]

[1] *I. e.* Apollo as the sun god.

[2] Cf. *Roma, princeps urbium,* C. 4, iii, 13 (Rome, the princess of cities); *Domina Roma,* C. 4, xiv, 44 (Imperial Rome);

682. – *Post equitem sedet atra Cura.* C. 3, i, 40.

Black Care sits behind the horseman.

683. – *Praecipe lugubris*
cantus, Melpomene. C. 1, xxiv, 2.

O Melpomene,[1] teach me the mournful strains.

684. – *Precibus non linquar inultis.*
C. 1, xxviii, 33.

I shall not be left with my prayers unavenged.

685. – *Principibus placuisse viris non ultima laus est.* Ep. 1, xvii, 35.

To have pleased the most eminent men is not the least praise.

686. – *Privatus illis census erat brevis,*
commune magnum. C. 2, xv, 13.

Their private income was small, the public revenue large.

687. – *Procul omnis esto*
clamor et ira. C. 3, viii, 15.

Let all clamour and anger be far away.

688. – *Profanum volgus.* C. 3, i, 1.

The common herd.

Regia Roma, Ep. 1, vii, 44 (Rome with its regal magnificence); *Magna Roma,* S. 1, v, 1 (Mighty Rome). Also, *Beatae fumum et opes strepitumque Romae,* C. 3, xxix, 11 (The smoke and splendour and din of happy [or, flourishing] Rome).

[1] The Muse of tragedy.

689. – *Proferet in lucem speciosa vocabula rerum,*
quae priscis memorata Catonibus atque Cethegis
nunc situs informis premit et deserta vetustas. Ep. 2, ii, 116.

He will bring to light those striking designations of things [*i. e.* words] that were used by the Catos and Cethegi of ancient times, though now deformed dust and neglected age presses upon them.

690. – *Professus grandia turget.* A. P. 27.

Laying claim to the sublime, he is bombastic.

691. – *Proicit ampullas et sesquipedalia verba.* A. P. 97.

He throws aside bombast, and words a foot and a half long.

692. – *Pro patria non timidus mori.* C. 3, xix, 2.

Not afraid to die for his country.

693. – *Proprie communia dicere.* A. P. 128.

To say common things with originality.

694. – *Propugnat nugis armatus.* Ep. 1, xviii, 16.

He does battle for trifles in full armour.

695. – *Prudens futuri temporis exitum*
caliginosa nocte premit deus,
ridetque si mortalis ultra
fas trepidat. C. 3, xxix, 29.

A wise deity hides in obscure night the issue of future time, and laughs in scorn if a mortal frets himself beyond nature.

696. – *Pueri ludentes, "Rex eris," aiunt,*
"si recte facies." Hic murus aeneus esto,
nil conscire sibi, nulla pallescere culpa.
Ep. 1, i, 59.

Boys at play say, "You shall be king, if you will do right." Let this be one's brazen wall, to be conscious of no ill, to turn pale with no guilt.

697. – *Pueris olim dant crustula blandi*
doctores, elementa velint ut discere prima.
S. 1, i, 25.

Good-natured teachers at first give cakes to their boys, that they may be willing to learn their first rudiments.

698. – *Pulvis et umbra sumus.*
C. 4, vii, 16.

We are dust and a shadow.

699. – *Purae rivus aquae silvaque iugerum*
paucorum et segetis certa fides meae
fulgentem imperio fertilis Africae
fallit sorte beatior. C. 3, xvi, 29.

A stream of pure water, and a wood of a few acres, and the unfailing promise of my cornfield, is a happier lot, although he does not know it, than that of him who shines in the rule of fruitful Africa.

700. – *Purpureus, late qui splendeat, unus et alter*
. . . . . pannus. A. P. 15.

One or two purple patches to glitter far and wide.

701. – *Purus et insons*
. . . . . si et vivo carus amicis;
causa fuit pater his. S. 1, vi, 69.

If I live pure and innocent, and am dear to my friends, my father was the cause of all this.

702. – *Quae belua ruptis,*
cum semel effugit, reddit se prava catenis?
S. 2, vii, 70.

What beast, when it has once escaped by breaking its toils, perversely returns to them again?

703. – *Quaerenda pecunia primum est;*
virtus post nummos. Ep. 1, i, 53.

Money is to be sought first; virtue after riches.

704. – *Quae res nec modum habet neque consilium ratione modoque tractari non volt.* S. 2, iii, 265.

That which has neither moderation nor sense does not wish to be controlled by reason or method.

705. – *Qualem commendes etiam atque etiam aspice, ne mox*
incutiant aliena tibi peccata pudorem.
Ep. 1, xviii, 76.

Consider again and again what kind of a person you recommend; lest afterwards the faults of others strike you with shame.

706. – *Qualis ab incepto.* A. P. 127.

The same as from the beginning.[1]

707. – *Quamquam ridentem dicere verum quid vetat?* S. 1, i, 24.

Though what hinders one being merry while telling the truth?[2]

708. – *Quamquam sidere pulchrior*
ille est, tu levior cortice et improbo iracundior Hadria,
tecum vivere amem, tecum obeam libens.
C. 3, ix, 21.

Though he is fairer than a star, you lighter

[1] Consistent from first to last. See *Servetur ad imum*, etc.

[2] "Many a true word is spoken in jest."

than cork, and more passionate than the stormy Adriatic, with you I should love to live, with you I would gladly die.

709. – *Quam scit uterque libens censebo exerceat artem.* Ep. 1, xiv, 44.

But I shall be of opinion, that each should contentedly exercise that art which he understands.

710. – *Quam temere in nosmet legem sancimus iniquam!*
nam vitiis nemo sine nascitur; optimus ille est
qui minimis urgetur. S. 1, iii, 67.

How indiscreetly do we ordain a severe law against ourselves! For no one is born without vices: he is the best man who is encumbered with the least.

711. – *Quandoque bonus dormitat Homerus.* A. P. 359.

The good Homer sometimes nods.

712. – *Quanta laborabas Charybdi.* C. 1, xxvii, 19.

In what a Charybdis you are struggling.

713. – *Quanto perditior quisque est tanto acrius urget.* S. 1, ii, 15.

The more desperate in his circumstances any one is, the more hardly he presses him.

714. – *Quanto quisque sibi plura negaverit, ab dis plura feret.* C. 3, xvi, 21.

As much more as any man shall deny himself so much more shall he receive from the gods.

715. – *Quem cepit vitrea fama,*
hunc circumtonuit gaudens Bellona cruentis.
S. 2, iii, 222.

Bellona, who delights in bloodshed, has thundered about him, whom fame with her glitter [or, precarious fame] has captivated.

716. – *Quem fors dierum cumque dabit lucro adpone.* C. 1, ix, 14.

Each day that fortune shall grant, set down as gain.

717. – *Quem res plus nimio delectavere secundae, mutatae quatient.* Ep. 1, x, 30.

The man whom prosperity has overmuch delighted, changed circumstances will shake.

718. – *Quemvis media elige turba:*
aut ob avaritiam aut misera aribitione laborat.
S. 1, iv, 25.

Take any one you please out of the middle of the crowd; he either labours under a covetous disposition, or wretched ambition.

719. – *Quem vocet divum populus ruentis imperi rebus?* C. 1, ii, 25.

Whom of the gods shall the people invoke for the affairs of the empire rushing to ruin?

720. – *Quicquid delirant reges plectuntur Achivi.* Ep. 1, ii, 14.

The Greeks suffer for whatever folly their princes commit.

721. – *Quicquid praecipies esto brevis, ut cito dicta percipiant animi dociles teneantque fideles.* A. P. 335.

Whatever you teach be brief, since what is quickly said minds receive with docility, and faithfully retain.

722. – *Quicquid sub terra est in apricum proferet aetas;*
defodiet condetque nitentia. Ep. 1, vi, 24.

Whatever is beneath the earth, time will bring forth into the sunshine; will bury and hide things now glittering.

723. – *Qui cupiet metuet quoque; porro,*
qui metuens vivet, liber mihi non erit unquam. Ep. 1, xvi, 65.

He who will be covetous, will also be anxious: but he who will live in a state of anxiety, will never in my judgment be free.

724. – *Qui cupit aut metuit, iuvat illum sic domus et res*
ut lippum pictae tabulae, fomenta podagram,
auriculas citharae collecta sorde dolentes.
Ep. 1, ii, 51.

He who desires or fears, mansion and fortune delight him just as paintings do sore eyes, warm applications the gout, the music of the lute ears afflicted with collected dirt.

725. – *Quid aeternis minorem*
consiliis animum fatigas? C. 2, xi, 11.

Why do you harass your mind unequal to endless schemings?

726. – *Quid brevi fortes iaculamur aevo*
multa? C. 2, xvi, 17.

Why do we so brave, despite our life's brief span, aim at many things?

727. – *Quid, de quoque viro, et cui dicas saepe videto.* Ep. 1, xviii, 68.

Take great care what, and of whom, and to whom, you speak.

728. – *Quid dignum tanto feret hic promissor hiatu?*
parturient montes, nascetur ridiculus mus.
A. P. 138.

What will this promiser produce worthy of

such boasting? Mountains will be in labour, there will be born an absurd mouse.

729. – *Quid enim differt, barathrone*
dones quicquid habes an nunquam utare paratis?
S. 2, iii, 166.

For what is the difference, whether you throw whatever you have into a gulf, or never use your savings?

730. – *Quid habet pulchri constructus acervus?*
S. 1, i, 44.

What beauty is there in money piled up in heaps?

731. – *Quid iuvat immensum te argenti pondus et auri*
furtim defossa timidum deponere terra?
S. 1, i, 41.

What pleasure is it for you, trembling to deposit in the earth dug up by stealth an immense weight of silver and gold?

732. – *Quid leges sine moribus*
vanae proficiunt? C. 3, xxiv, 35.

What can empty laws effect, without morals?

733. – *Quid non ebrietas dissignat? Operta recludit,*
spes iubet esse ratas, ad proelia trudit inertem;

sollicitis animis onus eximit, addocet artes.
Fecundi calices quem non fecere disertum?
Contracta quem non in paupertate solutum?
Ep. 1, v, 16.

What is there tipsiness does not accomplish? It unlocks hidden secrets, bids hopes be realized, impels the coward to battle, lifts the burden from anxious minds, teaches (new) arts. Whom have flowing cups not made eloquent? Whom have they not made free (from care) in poverty?

734.– *Quid nos dura refugimus*
aetas? Quid intactum nefasti
liquimus? C. 1, xxxv, 34.

What have we, a hardened age, shrunk from? What impiety have we left untried?

735.– *Quid obseratis auribus fundis preces?*
Non saxa nudis surdiora navitis
Neptunus alto tundit hibernus salo.
Epod. xvii, 53.

Why do you pour forth your prayers to closely shut ears? Rocks are not more deaf to the cries of naked sailors when wintry Neptune buffets them with his tempestuous surge.

736.– *Quid placet aut odio est quod non mutabile*
credas? Ep. 2, i, 101.

What is there that pleases, or is hateful, which you may not think changeable?

737. – *Quid quisque vitet, numquam homini satis cautum est in horas.* C. 2, xiii, 13.

What each one should shun, man is never sufficiently on his guard from hour to hour.

738. – *Quid refert morbo an furtis pereamque rapinis?* S. 2, iii, 157.

What does it matter, whether I die by disease, or by theft and robbery?

739. – *Quid rides? mutato nomine de te fabula narratur.* S. 1, i, 69.

Why do you laugh? The name being changed, the story is told of you.

740. – *Quid sit futurum cras fuge quaerere, et quam fors dierum cumque dabit lucro adpone, nec dulcis amores sperne puer neque tu choreas,*

donec virenti canities abest morosa. C. 1, ix, 13.

Nay, what the to-morrow may bring thee, 'ware asking;
What days fate vouchsafes thee, take score of
As profit. Nor yet, love's sweet follies
May'st thou spurn, boy, or shun e'er the dances

While blooming-youth lingers, and gray-age awaits thee
Morosely.

741. – *Quid si Threicio blandius Orpheo*
auditam moderere arboribus fidem?
num vanae redeat sanguis imagini,
quam virga semel horrida,

non lenis precibus fata recludere,
nigro compulerit Mercurius gregi?
Durum: sed levius fit patientia
quicquid corrigere est nefas.

C. 1, xxiv, 13.

Yea, though sweet were thy song, passing the lyre of old
(His, who tuned it in Thrace, making the trees to hear),
Not for that would the life rise in a bloodless shade
Herded once with the serpent-staff.

Hermes hard to entreat barreth the door of doom.
All his shadowy flock shepherds he down to death.
Hard, my friend! Yet endure. Patience is all our balm
When no mourning of man can mend.

742. – *Quid te exempta iuvat spinis de pluribus una?* Ep. 2, ii, 212.

What profits you only one thorn eradicated out of many?

743. – *Quid terras alio calentis*
sole mutamus? C. 2, xvi, 18.

Why do we change our own for lands warmed by another sun?

744. – *Quid tristes querimoniae*
si non supplicio culpa reciditur?
C. 3, xxiv, 33.

What do mournful lamentations avail, if offence is not cut off with punishment?

745. – *Quid ut noverca me intueris aut uti*
petita ferro belua? Epod. v, 9.

Why do you look at me as a step-mother, or as a wild beast stricken by a dart?

746. – *Quid verum atque decens, curo et rogo et*
omnis in hoc sum. Ep. 1, i, 11.

My study and inquiry is after what is true and fitting, and I am wholly engaged in it.

747. – *Quid vici prosunt aut horrea?*. . . . . .
. . . . . *si metit Orcus*
grandia cum parvis, non exorabilis auro?
Ep. 2, ii, 177.

Of what importance are houses or granaries,

if Hades, who cannot be bribed by gold, mows down the great together with the small?

748. – *Quidvis et facere et pati.*

C. 3, xxiv, 43.

Both to do and suffer anything.

749. – *Qui fit, Maecenas, ut nemo quam sibi sortem*
seu ratio dederit seu fors obiecerit illa
contentus vivat, laudet diversa sequentes?

S. 1, i, 1.

How does it happen, Maecenas, that no one lives content with his lot, whether reason gave it him, or chance threw it in his way; [but] praises those following different pursuits?

750. – *Qui melior servo, qui liberior sit avarus,*
in triviis fixum cum se demittit ob assem,
non video. Ep. 1, xvi, 63.

How better or more free than a slave is a miser, when he stoops down for the sake of a penny stuck in the road, I do not see.

751. – *Qui ne tuberibus propriis offendat amicum*
postulat ignoscet verrucis illius.

S. 1, iii, 73.

He who requires that he offend not his friend by his own great faults [lit. excrescences], will pardon his friend's slight failings [lit. warts].

752. – *Qui nil molitur inepte.* A. P. 140.
Who attempts nothing foolishly.

753. – *Qui Pythia cantat*
tibicen, didicit prius extimuitque magistrum.
A. P. 414.

He who plays the flute at the Pythian games has first learned, and feared a master.

754. – *Qui recte vivendi prorogat horam*
rusticus exspectat dum defluat amnis; at ille
labitur et labetur in omne volubilis aevum.
Ep. 1, ii, 41.

He who defers the hour for living aright, waits like the rustic till the river runs by; whereas it flows, and will flow, ever rolling on.

755. – *Quis desiderio sit pudor aut modus*
tam cari capitis? Praecipe lugubris
cantus, Melpomene, cui liquidam pater
vocem cum cithara dedit. C. 1, xxiv, 1.

How shall hesitant shame hinder our yearning cry
When so dear is the dead? Lead us a right lament
First, Melpomene, thou, gifted of God with song.
Liquid-clear to the harp lead on.

756. – *Quis homo hic est? Quo patre natus?*
S. 1, vi, 29.

Who is this man? Who is his father?

757. – *Qui sibi fidet*
dux reget examen. Ep. 1, xix, 22.

He who depends upon himself will be leader and king of the swarm.

758. – *Quisnam igitur liber? Sapiens sibi qui imperiosus,*
quem neque pauperies neque mors neque vincula terrent,
responsare cupidinibus, contemnere honores
fortis, et in se ipso totus, teres, atque rotundus,
externi ne quid valeat per leve morari,
in quem manca ruit semper fortuna.
S. 2, vii, 83.

Who now, tell me, is free? The sage who ruleth his spirit,
Whom nor poverty's face nor death nor prison affrighteth;
Strong to breast his desires; to scorn the world and its honours
Strong not less; the soul in itself sphered, polished and perfect —
No least roughness or flaw for outward things to lay hold on,

Baffling his course. That man bears down Fate's self and disarms her.

759. – *Quisnam igitur sanus? Qui non stultus. Quid avarus?*
Stultus et insanus. S. 2, iii, 158.

Who then is sane? He who is not a fool. What as to the miser? Both a fool and a madman.

760. – *Quis neget arduis*
pronos relabi posse rivos
montibus et Tiberim reverti? C. 1, xxix, 10.

Who can deny that rivers now gliding downward may flow up the steep mountains, and that the Tiber can be turned back?

761. – *Quis non Latino sanguine pinguior campus?* C. 2, i, 29.

What plain is not fatter through Latin blood?

762. – *Quis paria esse fere placuit peccata, laborant cum ventum ad verum est; sensus moresque repugnant*
atque ipsa utilitas, iusti prope mater et aequi.
S. 1, iii, 96.

Those whom it pleased [to consider all] faults nearly equal, are troubled when they come to the real truth; sense and morality are against

them, and utility herself, the mother almost of truth and equity.

763. – *Quis post vina gravem militiam aut paupe-*
riem crepat? C. 1, xviii, 5.

Who, after wine, prattles of irksome warfare, or of poverty?

764. – *Quis scit an adiciant hodiernae crastina summae*
tempora di superi? C. 4, vii, 17.

Who knows whether the gods above will add to-morrow's hours to the sum of to-day?

765. – *Qui studet optatam cursu contingere metam*
multa tulit fecitque puer, sudavit et alsit,
abstinuit Venere et vino. A. P. 412.

He who desires to reach in the race the longed-for goal has from early life endured and done much; he has suffered the extremes of heat and cold, he has abstained from love and wine.

766. – *Qui stultus honores*
saepe dat indignis et famae servit ineptus,
qui stupet in titulis et imaginibus. S. 1, vi, 15.

[The people] who often foolishly bestow honours on the unworthy, and are from their stupidity slaves to a name; who are struck with admiration by inscriptions and statues.

767. – *Qui tantuli eget quanto est opus, is neque limo*
turbatam haurit aquam, neque vitam amittit in undis. S. 1, i, 59.

He who wants only so much as is sufficient neither drinks water fouled with mud, nor loses his life in the waves.

768. – *Quod adest memento*
componere aequus. C. 3, xxix, 32.

Be mindful to manage duly that which is present.

769. – *Quodcunque ostendis mihi sic, incredulus odi.* A. P. 188.

Whatever you show me in such a manner, I detest and disbelieve.

770. – *Quod medicorum est*
promittunt medici; tractant fabrilia fabri:
scribimus indocti doctique poemata passim. Ep. 2, i, 115.

Physicians undertake what belongs to physicians; mechanics handle tools; (but) we, unlearned and learned, promiscuously write poems.

771. – *Quod petis hic est,*
est Vlubris, animus si te non deficit aequus. Ep. 1, xi, 29.

What you seek is here; is at Ulubrae [*i. e.*

at home; any obscure village], if serenity of spirit does not fail you.

772. – *Quod petis, id sane est invisum acidumque duobus.* Ep. 2, ii, 64.

What you desire, that truly is sour and hateful to the [other] two.

773. – *Quod satis est cui contingit nihil amplius optet.* Ep. 1, ii, 46.

Let him to whom there falls what is sufficient desire nothing more.

774. – "*Quod si comminuas vilem redigatur ad assem.*" S. 1, i, 43.

"But if you should lessen it [says the miser of his hoard] it may be reduced to a paltry penny."

775. – *Quod spiro et placeo, si placeo, tuum est.* C. 4, iii, 24.

My inspiration and my power to please, if I do please, is owing to you.

776. – *Quo fit ut omnis*
votiva pateat veluti descripta tabella
vita senis.[1] S. 2, i, 32.

Whence it happens, that the whole life of this old man is as open to the view as if it had been painted on a votive tablet.

[1] Motto of Boswell's *Life of Dr. Johnson.*

777. – *Quo me, Bacche, rapis tui*
plenum? C. 3, xxv, 1.

Whither, O Bacchus, are you hurrying me, full of your influence?

778. – *Quo me cunque rapit tempestas, deferor hospes.* Ep. 1, i, 15.

Wheresoever the tempest drives me, I am borne as a guest.

779. – *Quo mihi fortunam, si non conceditur uti?* Ep. 1, v, 12.

To what purpose have I fortune, if I may not use it?

780. – *Quo more piris vesci Calaber iubet hospes.* Ep. 1, vii, 14.

In the manner in which the Calabrian host bids [his guest] eat of his pears.[1]

781. – *Quo pinus ingens albaque populus*
umbram hospitalem consociare amant
ramis? Quid obliquo laborat
lympha fugax trepidare rivo?

Huc vina et unguenta et nimium brevis
flores amoenae ferre iube rosae,
dum res et aetas et sororum
fila trium patiuntur atra.
C. 2, iii, 9.

[1] Pears were so plentiful in Calabria that they were given to pigs.

Why[1] do the tall pine and hoary poplar delight to entwine their boughs into an inviting shade, and why does the fleeting water fret its quivering way along the winding stream? Hither order them to bring the wine, and the perfumes, and the too short-lived flowers of the grateful rose, while fortune, and age, and the sable threads of the sisters three permit you.

782. – *Quo, quo scelesti ruitis? aut cur dexteris aptantur enses conditi?* Epod. vii, 1.

Whither, whither, impious men, are you rushing down to ruin? Or why are the swords drawn that were sheathed?

783. – *Quorsum abeant? Sani ut creta, an carbone notati?* S. 2, iii, 246.

Whither [to which class] do they go? Are they to be marked with chalk as sane, or with charcoal (as insane)?

784. – *Quo semel est imbuta recens servabit odorem testa diu.* Ep. 1, ii, 69.

The jar will long preserve the flavour, with which when new it was once saturated.

785. – *Quot capitum vivunt, totidem studiorum milia.* S. 2, i, 27.

[1] What is all this beauty for except for our enjoyment?

As many men alive, so many thousand tastes.

786. – *Quo teneam voltus mutantem Protea nodo?* Ep. 1, i, 90.

With what noose shall I hold this Proteus ever changing his forms?

787. – *Rapiamus, amici,*
occasionem de die. Epod. xiii, 3.

Let us, my friends, eagerly seize our opportunity from the present day.

788. – *Raro antecedentem scelestum*
deseruit pede Poena claudo. C. 3, ii, 31.

Seldom has punishment, though lame of foot, given up the pursuit of the wicked.

789. – *Ratio et prudentia curas,*
non locus effusi late maris arbiter aufert. Ep. 1, xi, 25.

Reason and discretion, not a place that commands a prospect of the wide-extended sea, remove our cares.

790. – *Rebus angustis animosus atque*
fortis appare. C. 2, x, 21.

When times are hard show yourself bold and brave.

791. – *Recepto*
dulce mihi furere est amico. C. 2, vii, 27.

It is pleasant for me to revel now that my friend is found again.

792. – *Recti cultus pectora roborant.*
C. 4, iv, 34.

Good nurture strengthens the soul.

793. – *Rectius vives, Licini, neque altum*
semper urgendo neque, dum procellas
cautus horrescis, nimium premendo
litus iniquum. C. 2, x, 1.

You will live more fitly, Licinus, by neither always pressing out to sea, nor, while you warily shrink from the storm, too closely hugging the unkind shore.

794. – *Reddere personae scit convenientia cuique.*
A. P. 316.

He knows how to give to each character the qualities appropriate to his condition.

795. – *Reddere qui voces iam scit puer et pede certo*
signat humum, gestit paribus colludere, et iram
colligit ac ponit temere, et mutatur in horas.
A. P. 158.

The boy who just knows how to form words, and treads upon the ground with steady

foot; he is fond of playing with his mates, and rashly flies into passion; is soon appeased, and changes from hour to hour.

796. – *Redeat miseris, abeat fortuna superbis.* A. P. 201.

May fortune return to the wretched, depart from the proud.

797. – *Reges dicuntur multis urgere culullis et torquere mero quem perspexisse laborant, an sit amicitia dignus.* A. P. 434.

Kings are said to ply with many a cup, and to test with wine, the man whom they are anxious to prove, whether he be worthy of their friendship.

798. – *Regum timendorum in proprios greges, reges in ipsos imperium est Iovis.* C. 3, i, 5.

The rule of dread kings is over their own herds,[1] that of Jupiter over the kings themselves.

799. – *Relicta non bene parmula.* C. 2, vii, 10.

My shield being ingloriously abandoned.

800. – *Respicere exemplar vitae morumque iubebo doctum imitatorem et vivas hinc ducere voces.* A. P. 317.

I will advise him who would imitate well

[1] Their subjects tremble before them as mere cattle.

to study the model of life and manners, and thereby learn to portray living voices [*i. e.* to make his characters talk like real persons].

801. – *Res ubi magna nitet.* S. 2, v, 12.

Where shines a great fortune.

802. – *Ridentur mala qui componunt carmina; verum*
gaudent scribentes et se venerantur, et ultro,
si taceas, laudant quicquid scripsere beati.
Ep. 2, ii, 106.

Those who make bad verses are laughed at; but they are pleased in writing, and reverence themselves; and they habitually praise on their own account, if you should be silent, whatever they have written — happy people!

803. – *Ridet argento domus.* C. 4, xi, 6.

The house smiles with silver.

804. – *Ridetur chorda qui semper oberrat eadem.*
A. P. 356.

He is ridiculed who is ever blundering on the same string.

805. – *Ridiculum acri*
fortius et melius magnas plerumque secat res.
S. 1, x, 14.

Ridicule often decides weighty matters more effectually, and in a better way, than severity.

806. – *Risum teneatis, amici?* A. P. 5.

Could you restrain your laughter, my friends?

807. – *Rixatur de lana caprina.*
Ep. 1, xviii, 15.

He wrangles about goat's wool — *i. e.* a thing of no value.

808. – *Robur et aes triplex.* C. 1, iii, 9.

Oak and triple bronze.

809. – *Robustus acri militia puer.* C. 3, ii, 2.

The youth grown hardy in war's fierce school.

810. – *Romae rus optas, absentem rusticus urbem tollis ad astra levis.* S. 2, vii, 28.

At Rome, you long for the country ; in the country, fickle one, you extol the absent city to the stars.

811. – *Romae Tibur amem ventosus, Tibure Romam.* Ep. 1, viii, 12.

As inconstant as the wind, at Rome I am in love with Tibur, at Tibur with Rome.

812. – *Rusticorum mascula militum proles.* C. 3, vi, 37.

A manly progeny of rustic soldiers.

813. – *Rusticus exspectat dum defluat amnis.*
Ep. 1, ii, 42.

The rustic waits till the river runs by.

814. – *Saepe stilum vertas, iterum quae digna legi sint*
scripturus. S. 1, x, 72.

You that intend to write what is worthy to be read more than once, erase frequently.[1]

815. – *Saepius ventis agitatur ingens*
pinus. C. 2, x, 9.

The lofty pine is more frequently agitated with winds.

816. – *Saeva paupertas et avitus apto*
cum lare fundus. C. 1, xii, 43.

Stern poverty, and an hereditary farm, with a dwelling to match.

817. – *Sapere aude.* Ep. 1, ii, 40.

Dare to be wise.

818. – *Sapias, vina liques, et spatio brevi*
spem longam reseces. C. 1, xi, 6.

Be sensible, strain your wines, and since our life's span is brief, cut short a long hope.

819. – *Sapiens finire memento*
tristitiam vitaeque labores
molli, Plance, mero. C. 1, vii, 17.

Be wise and remember to put an end to grief and the toils of life by mellow wine.

[1] Literally, Turn the stilus. This *stilus* (made of iron) was broad at the top and pointed below, with which the Romans wrote on waxen tablets. With its blunt end they rubbed smooth the tablet for revision.

820. – *Sapiens operis sic optimus omnis*
est opifex solus, sic rex. S. 1, iii, 132.

Thus the wise man alone is the best workman of every work, thus is he a king.

821. – *Sapiens uno minor est Iove, dives,*
liber, honoratus, pulcher, rex denique regum;
praecipue sanus. Ep. 1, i, 106.

The wise man is inferior to Jupiter alone, is rich, free, honourable, handsome, lastly king of kings; above all he is sound.

822. – *Sapientem pascere barbam.* S. 2, iii, 35.

To grow the beard of wisdom [like a philosopher].

823. – *Sapienter . . .*
contrahes vento nimium secundo
turgida vela. C. 2, x, 22.

If you are wise you will take in your sails, which are apt to be too much swollen in a prosperous wind.

824. – *Sapientia prima*
stultitia caruisse. Ep. 1, i, 41.

It is the highest wisdom to have lived free from folly.

825. – *Satis beatus unicis Sabinis.*
C. 2, xviii, 14.

Happy enough in my one dear Sabine farm.

826. – *Scandit aeratas vitiosa navis*
Cura nec turmas equitum relinquit,
ocior cervis et agente nimbos
ocior Euro. C. 2, xvi, 21.

Morbid care climbs brazen-beaked ships, nor does it leave the troops of horsemen, more fleet than stags, and swifter than the east wind driving on the clouds.

827. – *Scribendi recte sapere est et principium et fons.* A. P. 309.

Correct knowledge is both the first principle and source of good writing.

828. – *Scribe tui gregis hunc et fortem crede bonumque.* Ep. 1, ix, 13.

Enroll this man among your flock, and believe him brave and good.

829. – *Scribimus indocti doctique poemata passim.* Ep. 2, i, 117.

We, unlearned and learned, promiscuously write poems.

830. – *Scriptorum chorus omnis amat nemus et fugit urbem,*
rite cliens Bacchi somno gaudentis et umbra. Ep. 2, ii, 77.

All the whole choir of poets love the grove, and avoid cities, due votaries to Bacchus delighting in repose and shade.

831. – *Secretum iter et fallentis semita vitae.*
Ep. 1, xviii, 103.

A retired way and the path of an unnoticed life.

832. – *Sedit qui timuit ne non succederet.*
Ep. 1, xvii, 37.

He sat still who was afraid lest he should not succeed.

833. – *Sed nunc non erat his locus.* A. P. 19.

But at this time there was no place for these things.

834. – *Sed tacitus pasci si posset corvus, haberet plus dapis et rixae multo minus invidiaeque.*
Ep. 1, xvii, 50.

But if the crow could have fed in silence, he would have had better fare, and much less of quarrelling and envy.

835. – *Segnius irritant animos demissa per aurem, quam quae sunt oculis subiecta fidelibus.*
A. P. 180.

Those things which are dropped into the ear stir our spirits more sluggishly than those which are placed before the trustworthy eyes.

836. – *Semel emissum volat irrevocabile verbum.*
Ep. 1, xviii, 71.

Once sent forth the irrevocable word flies.

837. – *Semper ad eventum festinat.* A. P. 148.

He always hastens to the issue.

838. – *Semper avarus eget: certum voto pete finem.* Ep. 1, ii, 56.

The avaricious man is always in need; set a certain limit to your wishes.

839. – *Sepulcri*
immemor struis domos. C. 2, xviii, 18.

You build houses unmindful of the sepulchre.

840. – *Sera fata*
quae manent culpas etiam sub Orco.
C. 3, xi, 28.

What fates though late await their misdeeds even beyond the grave.

841. – *Serus in caelum redeas.* C. 1, ii, 45.

Late may you return to the skies.

842. – *Servetur ad imum*
qualis ab incepto processerit, et sibi constet.
A. P. 126.

Let the character be preserved to the end, as it was in the beginning, and let it be consistent with itself.

843. – *Sesquipedalia verba.* A. P. 97.

Words a foot and a half long.

844. – *Seu me tranquilla senectus*
exspectat seu Mors atris circumvolat alis,
dives, inops, Romae, seu fors ita iusserit, exul,
quisquis erit vitae scribam color. S. 2, i, 57.

Whether a placid old age awaits me, or whether death hovers around me with his black wings; be I rich or poor, at Rome, or should chance so ordain, in exile; whatever be my life's complexion, I will write.

845. – *Severae musa tragoediae.* C. 2, i, 9.

The muse of solemn tragedy.

846. – *Si bene qui cenat bene vivit, lucet, eamus*
quo ducit gula. Ep. 1, vi, 56.

If he who feasts well, lives well; it is day, let us go whither our appetite leads us.

847. – *Siccis omnia nam dura deus proposuit neque*
mordaces aliter diffugiunt sollicitudines.
C. 1, xviii, 3.

For the Deity has set before abstainers the hard side of life, nor do biting cares flee away by any other means [than the use of wine].

848. – *Sic honor et nomen divinis vatibus atque*
carminibus venit. A. P. 400.

Thus came honour and renown to sacred bards and their poems.

849. – *Sic me servavit Apollo.* S. 1, ix, 78.

Thus Apollo saved me.

850. – *Sicut meus est mos,*
nescio quid meditans nugarum, totus in illis.
S. 1, ix, 1.

Meditating on some trifle or other, as is my custom, and entirely absorbed in them.

851. – *Sic visum Veneri, cui placet imparis*
formas atque animos sub iuga aenea
saevo mittere cum ioco.
C. 1, xxxiii, 10.

Such is the will of Venus, who delights with grim humour, to subject to her brazen yoke persons and tempers ill suited to each other.

852. – *Si divitiae prudentem reddere possent,*
si cupidum timidumque minus te, nempe ruberes,
viveret in terris te si quis avarior uno.
Ep. 2, ii, 155.

If riches could make you prudent, render you less grasping and mean-spirited; then surely you might blush if a greater miser than you were living on the earth.

853. – *Si dolentem nec Phrygius lapis*
nec purpurarum sidere clarior
delenit usus nec Falerna
vitis Achaemeniumque costum,

cur invidendis postibus et novo
sublime ritu moliar atrium? C. 3, i, 41.

If neither Phrygian marble, nor the wearing of purple more brilliant than the stars, nor the Falernian vine, nor the Persian nard, composes one distressed (in mind), why should I laboriously build a lofty hall with columns that excite envy, and in the modern style?

854. – *Si foret in terris, rideret Democritus.*
Ep. 2, i, 194.

Democritus,[1] if he were on earth, would laugh.

855. – *Si fractus inlabatur orbis,*
impavidum ferient ruinae.
C. 3, iii, 7.

If (the vault of) the sky should break, and fall upon him, the ruins will strike him still undismayed.

856. – *Si, Mimnermus uti censet, sine amore iocisque*
nil est iucundum, vivas in amore iocisque.
Ep. 1, vi, 65.

If, as Mimnermus deems, nothing is pleasant without love and mirth, live in love and mirth.

857. – *Simplex munditiis.* C. 1, v, 5.

Plain in thy neatness.

[1] The laughing philosopher.

858. – *Simul ac duraverit aetas*
membra animumque tuum, nabis sine cortice.
S. 1, iv, 119.

As soon as age shall have strengthened your limbs and mind, you will swim without cork.

859. – *Sincerum est nisi vas, quodcunque infundis acescit.* Ep. 1, ii, 54.

Unless the vessel is clean, whatever you pour into it turns sour.

860. – *Sine pulvere palmae.* Ep. 1, i, 51.

Palms (won) without the dust — *i. e.* of the race-course.

861. – *Singula de nobis anni praedantur euntes;*
eripuere iocos, Venerem, convivia, ludum.
Ep. 2, ii, 55.

The advancing years rob us of one thing after another; they have taken away my mirth, my gallantry, my revellings and play.

862. – *Singula quaeque locum teneant sortita decentem.* A. P. 92.

Let each thing keep the place properly assigned to it.

863. – *Si noles sanus, curres hydropicus.*
Ep. 1, ii, 34.

If you will not when you are in health, you will have to run [take exercise], when dropsical.

864. – *Si non*
intendes animum studiis et rebus honestis,
invidia vel amore vigil torquebere. Ep. 1, ii, 35.

If you do not apply your mind to study and honest pursuits, you will be tormented and kept awake by envy or by love.

865. – *Si quid mirabere pones*
invitus. Ep. 1, x, 31.

If you shall greatly admire anything, you will be unwilling to resign it.

866. – *Si quid tamen olim*
scripseris, ...
. . . . *nonum prematur in annum,*
membranis intus positis. A. P. 386.

If at some future time you write something, let it be kept back for nine years on the parchments laid aside within (your desk).

867. – *Si quis atro dente me petiverit,*
inultus ut flebo puer? Epod. vi, 15.

If anybody attack me with malignant tooth [malicious abuse], shall I, without revenge, cry like a boy?

868. – *Si quis voltu ferus et pede nudo*
exiguaeque togae simulet textore Catonem,
virtutemne repraesentet moresque Catonis?
Ep. 1, xix, 12.

If any savage by a stern countenance and

bare feet, and the 'cut' of a scanty gown, should imitate Cato; will he represent the virtue and morals of Cato?

869. – *Sis licet felix, ubicumque mavis.*
C. 3, xxvii, 13.

May you be happy, wherever you prefer to be.

870. – *Sit bona librorum et provisae frugis in annum*
copia. Ep. 1, xviii, 109.

May there be a good supply of books and food provided for the year.

871. – *Sit mihi mensa tripes et*
concha salis puri et toga quae defendere frigus
quamvis crassa queat. S. 1, iii, 13.

Let me have but a three-legged table, a shell full of pure salt, and a gown which, however coarse, may keep out the cold.

872. – *Sit spes fallendi, miscebis sacra profanis.*
Ep. 1, xvi, 54.

Let there be a hope of escaping, you will confound together things sacred and profane.

873. – *Si ventri bene, si lateri est pedibusque tuis, nil*
divitiae poterunt regales addere maius.
Ep. 1, xii, 5.

If you are sound in stomach, side, and feet, royal riches can add nothing greater.

874. – *Si virtus hoc una potest dare, fortis omissis hoc age deliciis.* Ep. 1, vi, 30.

If virtue alone can grant this, giving up pleasures, strenuously attend to this.

875. – *Si vis me flere, dolendum est primum ipsi tibi: tunc tua me infortunia laedent.* A. P. 102.

If you wish me to weep, you must first grieve yourself; then your misfortunes will trouble me.

876. – *Si volet usus, quem penes arbitrium est et ius et norma loquendi.* A. P. 71.

If usage so wills it; under whose control is the authority, and law, and standard of language.

877. – *Solventur risu tabulae, tu missus abibis.* S. 2, i, 86.

The process [*lit.* tablets] will be dismissed (or, cancelled) with laughter, and you will depart free.[1]

878. – *Solve senescentem mature sanus equum, ne peccet ad extremum ridendus et ilia ducat.* Ep. 1, i, 8.

Wisely in time set free the horse that is

[1] The indictment (written on wax tablets) will be quashed.

growing old, lest, an object of derision, he fail at last, and strain his flanks.

879. – *Solvitur acris hiems grata vice veris et Favoni,*
trahuntque siccas machinae carinas,
ac neque iam stabulis gaudet pecus aut arator igni,
nec prata canis albicant pruinis.
C. 1, iv, 1.

Severe winter is breaking up beneath the agreeable succession of spring and the western breeze; and engines haul down the dry ships. And neither do the cattle delight any longer in the stalls, nor the ploughman in the fireside: nor do the meadows become white by hoar frosts.[1]

880. – *Somnus agrestium*
lenis virorum non humilis domos
fastidit umbrosamque ripam. C. 3, i, 21.

Gentle sleep disdains not the lowly homes of peasants, and the shady bank.

[1] "Winter is over and gone, the year at the turn, the west wind blowing.
The boats go creaking down the ways to water.
Flocks grow restive in fold. No longer the ploughman hugs his hearthside,
Nor pastures gleam with frozen rims at morning."
— Alice Van Vliet.

881. – *Sperat infestis, metuit secundis*
alteram sortem bene praeparatum
pectus. C. 2, x, 13.

A well-prepared breast, in adversity hopes for, in prosperity fears, the opposite lot.

882. – *Sperne voluptates: nocet empta dolore voluptas.* Ep. 1, ii, 55.

Scorn pleasures; pleasure bought with pain is hurtful.

883. – *Spernit humum fugiente penna.* C. 3, ii, 24.

It [Virtue] spurns with rapid wing the earth.

884. – *Spes animi credula mutui.* C. 4, i, 30.

The fond hope of a mutual inclination.

885. – *Spes donare novas largus amaraque*
curarum eluere efficax. C. 4, xii, 19.

[Wine that is] generous in giving new hopes, and able to wash away the bitternesses of cares.

886. – *Spirat adhuc amor*
vivuntque commissi calores
Aeoliae fidibus puellae. C. 4, ix, 10.

Still breathes the love, and live the ardours that were committed to the lyre of the Æolian maid [Sappho].

887. – *Splendide mendax.* C. 3, xi, 35.
Gloriously false.

888. – *Stravit humum, sine clade victor.*
C. 4, xiv, 32.
He strewed the ground [with the foe], victorious without any loss.

889. – *Strenua nos exercet inertia.* Ep. 1, xi, 28.
A busy idleness troubles us.

890. – *Stultorum incurata pudor malus ulcera celat.*
Ep. 1, xvi, 24.
The false modesty of fools conceals unhealed ulcers.

891. – *Stupet in titulis et imaginibus.*
S. 1, vi, 17.
He is struck with admiration by inscriptions and statues.

892. – *Suave est ex magno tollere acervo.*
S. 1, i, 51.
It is sweet to take from a large heap.

893. – *Sublimi feriam sidera vertice.* C. 1, i, 36.
With exalted head I shall strike the stars.

894. – *Subtilis veterum iudex et callidus audis.*
S. 2, vii, 101.
You have the character of an exquisite and expert connoisseur of antiques.

895. – *Sumite materiam vestris, qui scribitis, aequam*
viribus, et versate diu, quid ferre recusent, quid valeant humeri. A. P. 38.

You, who write, select a subject suited to your ability, and long consider what your strength is unable to bear, what it can endure.

896. – *Sunt certi denique fines,*
quos ultra citraque nequit consistere rectum.
S. 1, i, 106.

There are certain limits, on either side of which, right cannot exist.

897. – *Sunt delicta tamen quibus ignovisse velimus.*
A. P. 347.

Yet there are faults which we can gladly pardon.

898. – *Sunt quorum ingenium nova tantum crustula promit.* S. 2, iv, 47.

There are some whose genius invents nothing but new kinds of pastry.

899. – *Suo modulo ac pede.* Ep. 1, vii, 98.

By his own measure and foot.

900. – *Tantum series iuncturaque pollet,*
tantum de medio sumptis accedit honoris.
A. P. 242.

Such power do a proper arrangement and

connection possess, so much grace may be imparted to the commonest materials.[1]

901. – *Tecum vivere amem, tecum obeam libens.*
C. 3, ix, 24.

With you I should love to live, with you I would gladly die.

902. – *Telephus et Peleus, cum pauper et exsul*
uterque
proicit ampullas et sesquipedalia verba,
si curat cor spectantis tetigisse querela.
A. P. 96.

The Telephus and Peleus [of tragedy], when either is in poverty or exile, throws aside bombast, and words a foot and a half long, if he cares to touch the heart of the spectator by his tale of woe.

903. – *Te meae si partem animae rapit*
maturior vis, quid moror altera,
nec carus aeque nec superstes
integer? Ille dies utramque
ducet ruinam. C. 2, xvii, 5.

If an untimely blow hurry you away, a part of my soul, why do I the other part remain, not now so dear, nor any longer whole? That day will drag down destruction upon us both.

[1] So capable are the plainest things of ornament.

904. – *Te neque fervidus aestus*
demoveat lucro, neque hiems, ignis, mare, ferrum.
S. 1, i, 38.

Neither torrid heat, nor winter, fire, ocean, sword, can turn you aside from gain.

905. – *Tenerae nimis*
mentes asperioribus
formandae studiis. C. 3, xxiv, 52.

Minds of too soft a mould should be formed by severer training.

906. – *Tenet grata*
compede vinctum. C. 4, xi, 23.

She holds him fast by an agreeable fetter.[1]

907. – *Te nihil attinet*
temptare multa caede bidentium
parvos coronantem marino
rore deos fragilique myrto. C. 3, xxiii, 13.

It is not required of you to beset (or, importune) the gods with slaughter so great of full-grown sheep, you who are crowning our tiny deities[2] with rosemary and the brittle myrtle.

908. – *Ten lapides varios lutulenta radere palma*
et Tyrias dare circum inluta toralia vestes?
S. 2, iv, 83.

Should you sweep tesselated pavements with

[1] Cf. *Grata detinuit compede.* C. 1, xxxiii, 14.

[2] The little images of the household gods kept by the hearth.

a dirty broom made of palm, and throw Tyrian carpets over the unwashed furniture of your couch?

909. – *Tenues grandia.* C. 1, vi, 9.

[We] too humble [to undertake] grand themes.

910. – *Terret ambustus Phaethon avaras spes.* C. 4, xi, 25.

Consumed Phaethon affrights ambitious hopes.

911. – *Te semper anteit saeva Necessitas,*
clavos trabalis et cuneos manu
gestans aena, nec severus
uncus abest liquidumque plumbum.
C. 1, xxxv, 17.

Cruel Necessity always precedes you [Fortune], bearing in her brazen hand ['iron grasp'] huge spikes and wedges, nor is the rigid clamp absent, nor the molten lead.

912. – *Timor et minae*
scandunt eodem quo dominus, neque
decedit aerata triremi et
post equitem sedet atra Cura.
C. 3, i, 37.

Anxiety and the threats of conscience climb by the same way as the master, nor does black

Care depart from the brazen-beaked trireme, and she sits behind the horseman.

913. – *Tolle cupidinem*
immitis uvae; iam tibi lividos
distinguet autumnus racemos
purpureo varius colore. C. 2, v, 9.

Away with longing for the unripe grape; soon many-coloured autumn will tint for you the dull clusters with a purple hue.

914. – *Tolle querelas.* Ep. 1, xii, 3.

Away with complaints!

915. – *Tollite barbarum*
morem. C. 1, xxvii, 2.

Away with the barbarous custom!

916. – *Totus, teres, atque rotundus.* S. 2, vii, 86.

Complete, smooth, and well rounded.

917. – *Tractata notam labemque remittunt*
atramenta. Ep. 2, i, 235.

Ink when touched leaves a mark and a stain.

918. – *Tres mihi convivae prope dissentire videntur,*
poscentes vario multum diversa palato.
Quid dem? quid non dem? Ep. 2, ii, 61.

Three guests can scarcely be found to agree, craving very different dishes with various

taste. What shall I give them? What shall I not give?

919. – *Tribus Anticyris caput insanabile.* A. P. 300.

A head incurable by three Anticyras.[1]

920. – *Tristia maestum*
voltum verba decent. A. P. 105.

Sad words become a mournful countenance.

921. – *Truditur dies die*
novaeque pergunt interire lunae. C. 2, xviii, 15.

Day is driven on by day, and new moons hasten (but) to wane.

922. – *Tu lene tormentum ingenio admoves*
plerumque duro. C. 3, xxi, 13.

You [*i. e.* wine] apply a gentle violence to a temperament generally stern.

923. – *Tu ne quaesieris (scire nefas) quem mihi, quem tibi*
finem di dederint. C. 1, xi, 1.

Do not enquire (it is not fitting for you to know), what term of life the gods have ordained for me, what for you.

924. – *Tu nihil admittes in te formidine poenae.* Ep. 1, xvi, 53.

[1] Cf. *Danda est ellebori*, etc., and *Naviget Anticyram*, S. 2, iii, 82 and 166.

You will commit no crime, merely for the fear of punishment.

925. – *Tu nihil invita dices faciesve Minerva;*
id tibi iudicium est, ea mens. A. P. 385.

You will say and do nothing against the bent of your genius [*lit.* Minerva being unwilling], such is your judgment, such your sense.

926. – *Tu nisi ventis*
debes ludibrium, cave. C. 1, xiv, 15.

Unless you are doomed to be food for laughter for the winds, take care.

927. – *Tu pulmentaria quaere*
sudando. S. 2, ii, 20.

Earn [the enjoyment of] your relishes by hard exercise [*lit.* sweating].

928. – *Tu quamcunque deus tibi fortunaverit horam*
grata sume manu, neu dulcia differ in annum,
ut quocunque loco fueris vixisse libenter
te dicas. Ep. 1, xi, 22.

Whatever hour the Deity shall have blessed you with, receive it with a thankful hand; nor put off your joys from year to year, that in whatever place you are, you may say you have lived with satisfaction.

929. – *Tu recte vivis si curas esse quod audis.*

Ep. 1, xvi, 17.

You live well, if you take care to be what you are styled.

930. – *Turpiter obticuit sublato iure nocendi.*

A. P. 284.

It was basely silent, the power to injure having been taken away.[1]

931. – *Tu spem reducis mentibus anxiis*
virisque et addis cornua pauperi,
post te neque iratos trementi
regum apices neque militum arma.

C. 3, xxi, 17.

You [*i. e.* wine] bring back hope to anxious minds, and give strength and horns to the poor man; for after your influence he neither dreads the angry crowns of kings, nor the weapons of soldiers.

932. – *Tuta et parvula laudo*
cum res deficiunt, satis inter vilia fortis;
verum ubi quid melius contingit et unctius, idem
vos sapere et solos aio bene vivere, quorum
conspicitur nitidis fundata pecunia villis.

Ep. 1, xv, 42.

[1] Said of the abuses of the Chorus, in the Old Comedy, but capable of a general application.

Oh, "small and sure" is my motto
Long as the pinch is on; in straits I Stoicize rarely.
Let but a windfall come, or a good fat living be found me,
"You are the wise," I sing, "and yours the life for my choosing —
You whose wealth shines forth to the eye in gilding and marble."

933. – *Vbi accedent anni et tractari mollius aetas imbecilla volet.* S. 2, ii, 84.

When years shall approach, and feeble age require to be used more tenderly.

934. – *Vbi plura nitent in carmine non ego paucis offendar maculis, quas aut incuria fudit aut humana parum cavit natura.* A. P. 351.

Where there are many beauties in a poem, I would not be offended at a few blots, which either carelessness caused, or human nature has not guarded against.

935. – *Vbi prava stultitia, hic summa est insania; qui sceleratus, et furiosus erit.* S. 2, iii, 220.

Wherever there is a foolish depravity there

will be the height of madness; he who is wicked, will also be frantic.

936. – *Vbi quid datur oti illudo chartis. Hoc est mediocribus illis ex vitiis unum.* S. 1, iv, 138.

When I have any leisure, I amuse myself with my papers [*i. e.* the writing of Satire]. This is one of those lighter foibles.

937. – *Vmor in genas furtim labitur.* C. 1, xiii, 6.

The involuntary tears glide down my cheeks.

938. – *Vni aequus virtuti atque eius amicis.* S. 2, i, 70.

Tolerant to virtue alone and to her friends.

939. – *Vni nimirum recte tibi semper erunt res?* S. 2, ii, 106.

Forsooth, will matters always go well with you alone?

940. – *Vnus utrique error, sed variis illudit partibus.* S. 2, iii, 50.

There is the same error on both sides, only the illusion is in different directions.

941. – *Vrget diem nox et dies noctem.* Epod. xvii, 25.

Night presses upon day, and day upon night.

942. – *Vrit me Glycerae nitor*
splendentis Pario marmore purius;
urit grata protervitas
et voltus nimium lubricus adspici.
C. 1, xix, 5.

The brilliant beauty of Glycera who shines with purer lustre than Parian marble inflames me; her pretty, provoking ways, and her too dazzling face inflame me.

943. – *Vsque ego postera*
crescam laude recens. C. 3, xxx, 7.

Still, on and on, my glory shall grow ever new [or, fresh] in later praise.

944. – *Vsque tenebo.* S. 1, ix, 15.

I shall stick close to you.

945. – *Vtar, et ex modico quantum res poscet acervo*
tollam. Ep. 2, ii, 190.

I will enjoy, and take from my moderate stock, what need requires.

946. – *Vtcumque defecere mores,*
indecorant bene nata culpae.
C. 4, iv, 35.

As soon as discipline breaks down, defects disfigure that which is naturally good.

947. – *Vterne*
ad casus dubios fidet sibi certius? Hic qui
pluribus adsuerit mentem corpusque superbum,
an qui contentus parvo metuensque futuri
in pace ut sapiens aptarit idonea bello?
S. 2, ii, 107.

Who, then,
Fronts with the firmest heart the shifts of fluctuant fortune?
He with the pampered frame, the mind that knows but abundance?
He — or the soul content, the shrewd and provident spirit
Who, as a soldier should, in peace prepares him for warfare?

948. – *Vtile dulci.* A. P. 343.

The useful with the pleasing.[1]

949. – *Vtilitas, iusti prope mater et aequi.*
S. 1, iii, 98.

Utility, the mother almost of right and of equity.

950. – *Vt melius quicquid erit pati,*
seu pluris hiemes seu tribuit Iuppiter ultimam.
C. 1, xi, 3.

How much better to endure whatever shall

[1] Cf. *Omne tulit,* etc.

happen, whether Jupiter has granted us more winters, or [this as] the last.

951. – *Vt nec pes nec caput uni reddatur formae.* A. P. 8.

So that neither foot nor head shall belong to the same form — *i. e.* all the parts are incongruous and inconsistent.

952. – *Vt pictura poesis: erit quae si propius stes te capiat magis, et quaedam si longius abstes.* A. P. 361.

As in painting, so in poetry; some charm the nearer you stand, others the farther you are away.

953. – *Vt plerique solent, naso suspendis adunco ignotos.* S. 1, vi, 5.

As is the way with most, you turn up your nose at obscure people.

954. – *Vt ridentibus arrident, ita flentibus adsunt humani voltus.* A. P. 101.

As human faces laugh with those that laugh, so do they sympathize with those that weep.

955. – *Vt tu fortunam sic nos te, Celse, feremus.* Ep. 1, viii, 17.

As you bear with your fortune, Celsus, so shall we bear with you.

956. – *Vt silvae foliis pronos mutantur in annos,*
prima cadunt: ita verborum vetus interit
aetas,
et iuvenum ritu florent modo nata vigentque.
A. P. 60.

As the forests, year by year as they glide by, change their leaves, those fall that come first; so the old race of words passes away, while new words, like youths, flourish and are vigorous.

957. – *Valeat possessor oportet,*
si comportatis rebus bene cogitat uti.
Ep. 1, ii, 49.

The owner must be well, if he thinks of enjoying his accumulated riches.

958. – *Valet ima summis*
mutare et insignem attenuat deus,
obscura promens; hinc apicem rapax
Fortuna cum stridore acuto
sustulit, hic posuisse gaudet.
C. 1, xxxiv, 12.

From the low, to the highest
Transmuting; the lofty abasing, the Father
The obscurest exalts: hence her crown, the rapacious,

Fortuna — with clamorous rushing, —
Snatched from one, places elsewhere, delighted.

959. – *Veluti pia mater*
plus quam se sapere et virtutibus esse priorem volt. Ep. 1, xviii, 26.

Like a pious mother, he would have him more wise and virtuous than himself.

960. – *Verba provisam rem non invita sequentur.* A. P. 311.

Words will flow readily, when matter is provided.

961. – *Versate diu, quid ferre recusent*
quid valeant humeri. A. P. 39.

Consider daily what your strength can endure, what it refuses to bear.

962. – *Vestigia nulla retrorsum.* Ep. 1, i, 74.

No footsteps backward.

963. – *Vides ut alta stet nive candidum*
Soracte, nec iam sustineant onus
silvae laborantes, geluque
flumina constiterint acuto.
C. 1, ix, 1.

You see how Soracte stands white with deep snow, nor can the labouring (or, struggling) woods any longer support the weight, and the

rivers stagnate [*i. e.* are entirely frozen over] with the sharpness of the frost.

964. – *Videt hunc omnis domus et vicinia tota introrsum turpem, speciosum pelle decora.* Ep. 1, xvi, 44.

His own family and all the neighbourhood observe this man, specious in a fair outside, but polluted within.

965. – *Vilis amicorum est annona bonis ubi quid deest.* Ep. 1, xii, 24.

The price of friends is cheap [*i. e.* friends are cheap in the market], when good men want anything.[1]

966. – *Vilius argentum est auro, virtutibus aurum.* Ep. 1, i, 52.

Silver is less valuable than gold, gold than virtue.

967. – *Vincet enim stultos ratio insanire nepotes.* S. 2, iii, 225.

For reason will evince that foolish spendthrifts are mad.

968. – *Vindex avarae fraudis et abstinens ducentis ad se cuncta pecuniae.* C. 4, ix, 37.

[1] To do a service to a good man is an easy way of gaining a friend.

An avenger of avaricious fraud, and proof against money, that attracts all the world.

969. – *Vino pellite curas.* C. 1, vii, 31.

Drive away cares with wine.

970. – *Vir bonus est quis?*
qui consulta patrum, qui leges iuraque servat.
Ep. 1, xvi, 40.

Who then is a good man? He who observes the decrees of the senate, the laws and rules of justice.

971. – *Vir bonus et prudens dici delector ego ac tu.*
Ep. 1, xvi, 32.

I as well as you like to be called a good and wise man.

972. – *Vir bonus et prudens versus reprehendet inertes,*
culpabit duros, incomptis allinet atrum
traverso calamo signum, ambitiosa recidet
ornamenta, parum claris lucem dare coget,
arguet ambigue dictum, mutanda notabit.
A. P. 445.

A good and sensible man will censure spiritless lines, blame harsh ones, put a smearing mark with the back of his pen to inelegant verses, will prune ambitious ornaments, force you to make obscurities plain, will blame an

equivocal phrase, and note what should be altered.

973. – *Virginibus puerisque canto.* C. 3, i, 4.

I sing to virgins and boys.

974. – *Virtus est vitium fugere et sapientia prima stultitia caruisse.* Ep. 1, i, 41.

It is virtue to avoid vice, and the highest wisdom to have lived free from folly.

975. – *Virtus populum falsis*
dedocet uti
vocibus. C. 2, ii, 19.

Virtue teaches the people to disuse wrong expressions.

976. – *Virtus repulsae nescia sordidae*
intaminatis fulget honoribus,
nec sumit aut ponit securis
arbitrio popularis aurae;
virtus recludens immeritis mori
caelum negata temptat iter via,
coetusque volgaris et udam
spernit humum fugiente penna.
C. 3, ii, 17.

Virtue [true manhood], unknowing of base repulse, shines with honours still unsullied; nor does she assume nor lay aside the ensigns of her dignity, at the whim of the popular air. Virtue, unfolding heaven to those who

deserve not to die, directs her way through a forbidden track; and spurns with a rapid wing the crowds of the common herd, and the dank earth.

977. – *Virtute me involvo probamque*
pauperiem sine dote quaero.
C. 3, xxix, 55.

I wrap myself up in my own virtue, and woo honest undowried poverty.

978. – *Virtutem verba putas et*
lucum ligna. Ep. 1, vi, 31.

You think virtue to be mere words, and a sacred grove so much wood.

979. – *Virtutis verae custos rigidusque satelles.*
Ep. 1, i, 17.

A maintainer and a rigid partisan of strict virtue.

980. – *Vitae praecepta beatae.* S. 2, iv, 95.

The precepts of a blessed life.

981. – *Vitae summa brevis spem nos vetat inco-*
hare longam. C. 1, iv, 15.

The short span of life forbids us to form a long hope.

982. – *Vitam sub divo et trepidis agat*
in rebus. C. 3, ii, 5.

Let him lead a life under the open sky, and amidst (war's) alarms.

983. – *Vitanda est improba Siren*
desidia, aut quicquid vita meliore parasti
ponendum aequo animo. S. 2, iii, 14.

That wicked Siren, sloth, must be avoided; or whatever you have acquired in the better part of your life must with equanimity be given up.

984. – *Vitavi denique culpam,*
non laudem merui. A. P. 267.

Then I have shunned a fault, but I have not merited praise.

985. – *Vitiis nemo sine nascitur; optimus ille est*
qui minimis urgetur. S. 1, iii, 68.

No one is born without faults; he is the best who is troubled with fewest.

986. – *Vitrea fama.* S. 2, iii, 222.

Fame with her glitter, [or] Precarious fame.

987. – *Vivere naturae si convenienter oportet,*
ponendaeque domo quaerenda est area primum,
novistine locum potiorem rure beato?
Ep. 1, x, 12.

If we must live suitably to nature, and if a plot of ground is to be first sought to build a house upon, do you know any place preferable to the happy country?

988. – *Vivere si recte nescis, decede peritis.*
Ep. 2, ii, 213.

If you do not know how to live aright, make room for those who do.

989. – *Vivet extento Proculeius aevo,*
notus in fratres animi paterni;
illum aget penna metuente solvi
fama superstes. C. 2, ii, 5.

Proculeius shall live with life prolonged beyond the grave, conspicuous for fatherly affection towards brothers; ever surviving fame will waft him on an untiring wing.

990. – *Vive, vale.* Ep. 1, vi, 67.

991. – *Vive valeque.* S. 2, v, 110.

Live, and prosper; [or] Life and health to you! farewell!

992. – *Vivite fortes*
fortiaque adversis opponite pectora rebus.
S. 2, ii, 135.

Live as brave men, and oppose courageous breasts against adverse fortunes.

993. – *Vivitur parvo bene cui paternum*
splendet in mensa tenui salinum
nec levis somnos timor aut cupido
sordidus aufert. C. 2, xvi, 13.

Well he fares on little whose board is humble,

All its pomp the gleam of his grandsire's salt-pot.

Mean desire, mean fear, over gains and losses,
Vex not his dreaming.

994. – *Vixere fortes ante Agamemnona*
multi; sed omnes inlacrimabiles
urgentur ignotique longa
nocte, carent quia vate sacro.
C. 4, ix, 25.

Many brave men lived before Agamemnon; but all of them, beyond the reach of tears and unknown, are overwhelmed with endless obscurity, because they lack a sacred bard.

995. – *Vocem comoedia tollit.* A. P. 93.

Comedy raises her voice.

996. – *Voltus erat multa et praeclara minantis.*
S. 2, iii, 9.

You had the look of one who promised many and excellent things.

997. – *Voltus nimium lubricus adspici.*
C. 1, xix, 8.

Her too dazzling face.

998. – *Vos exemplaria Graeca*
nocturna versate manu, versate diurna.
A. P. 268.

Study diligently the Grecian models by night, study them by day.

999. – *Vos, quibus est virtus, muliebrem tollite luctum,*
Etrusca praeter et volate litora.
Epod. xvi, 39.

You, that have manly courage, away with womanly grief, and fly beyond the Tuscan shore.

1000. – *Zonam perdidit.* Ep. 2, ii, 40.

He has lost his purse — *i. e.* is in desperate circumstances.

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[1] Reference to such a fable, as *pellis* is the skin of a beast.

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Hazard, a work abounding in, 663.
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Mower, Death, the, 463.
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Paths, same illusion pursued by different, 940.
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Pomps, hatred of Oriental, 669.
Poor, one with a sufficiency not, 653.
Populace, unrestrained fury of violent, 110.
Possession, no perpetual, 666.
Possessions, contentment better than great, 699; never satisfied with one's, 82, 235, 356.
Poverty, anything suffered to escape great shame of, 444; avarice is perpetual, 838; eagerness to escape, 354, 664; far away be sordid, 654; knows how to endure, 223; silence more successful than importunity in, 172; young man should patiently bear, 36.
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Praise, some blame, others, 418; uniting of instruction and pleaure merits highest, 625.
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Punishment, halting, 656; inevitableness of, 840; offence should correspond with, 9; uselessness of mere complaints without, 744.
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Purified, take heed that the vessel of the soul be, 859.
Purity, symbolical of, 645.
Purpose, steadfastness of, 411, 855.

Q

Quality, attention given to quantity rather than, 672.
Quiet, the life of, 255.

R

Race, recklessness of human, 302.
Rapture, poetic, 893.
Reader, a harsh, 367.
Readers, difficult to please tastes of three different, 772.
Reason, that which lacks moderation cannot be controlled by, 704.
Reconciliation, the lovers', 708.
Reflections, a guilty man cannot fly from his own, 682.
Rejoicing, occasion for, 596.
Relaxation, need of occasional, 533.
Religion, evils suffered through neglect of, 197.
Reputation, regard for, 160.
Resolute, be, 277.
Rest, wealth cannot purchase, 639.
Restlessness, 889.
Result, great project ending in ridiculous, 647; inadequate, 35.
Retreat, no, 962.
Retribution, 684, 788.
Revelry, joys of, 140, 377.
Reverse, a possible, 939.
Revision, writer's need of frequent, 447, 814.
Reward, virtue, independent of popular, 976.
Rich, joys not alone lot of, 502; vice a luxury permissible only to the, 959.
Riches, burdensome, 332; health

[1] *Mutat quadrata rotundis* is "probably a proverbial expression for fanciful alterations."—WICKHAM.

far superior to, 873; never satisfied with one's, 153; one should be miserly if prudence and generosity could be gained by, 852; superiority of contentment over, 548.
Ridicule, power of, 805[1]; unsparing, 218.
Ridiculous, memory for the, 193.
River, ceaseless flow of, 412; countryman waiting for flowing by of, 813.
Roman, the cultivated, 202.
Rome, decadence of people of, 21; prayer for changeless pre-eminence of, 681.
Ruin, headlong, 481.
Rule, one should measure himself by his own, 462.
Rulers, subjects suffer for wars of, 169.

S

Sacrifice, purity of life needs no costly, 352; small but faithful, 907.
Sadness, banish, 171.
Safety, innocence of life the true secret of, 384.
Sails, in a prosperous wind take in your, 823.
Sale, praise of wares for, 420.
Sanctum, the, 392.
Sappho, 886.
Satiety, 612.
Satirist, unscrupulousness of, 254.
Savage, culture if given heed to may civilize a, 527.
Savings, as well throw away as never use, 729.
Scene, an evening pastoral, 407.
Scenes, love of poets for woodland, 830.
Schemings, do not vex your soul with endless, 725.
School, war's hardy, 809.
Schoolmaster, the severe, 675.
Scribbling, itch for [*cacoëthes scribendi*], 790, 829.
Sculptors, imperfect knowledge of some, 368.
Sea, a bold man first ventured upon the, 347; the devouring, 248; the wintry, 735.
Seasons, the changing, 156, 281.
Secret, praise for ability to keep a, 237.
Secrets, ears wide open do not keep, 518; sacredly keep, 50; wine makes known, 46.
Seeing, hearing less convincing than, 835.
Self-denial, heavenly gifts the portion of him who practises real, 714.
Self-love, 86.
Self-reliance, 757.

[1] "Joking decides great things,
Stronger and better oft, than earnest can." — MILTON.

Sensualist, addressed to aged, 441.
Sentiment, futility of laws without moral, 732.
Seriousness, abandon, 433; investigate matters of, 34.
Severity, ridicule often more effective than, 805.
Shame, false, 150, 890.
Ship, landsman fears to steer, 508.
Sides, blame on both, 343.
Silence, solemn call for holy, 262.
Silent, unless it could injure it was, 930.
Silver, the cheer of polished, 803.
Simplicity, desire for life of utmost, 871; elegant, 857; love of, 669.
Sin, different degrees of, 524.
Singers, fault common to, 626.
Sires, brave men spring from noble, 276.
Slander, defend the worthy from, 256; suffering caused by, 204.
Sleep, care not banished by, 338; the labourer's sweet, 880; mosquitoes drive away, 449.
Sloth, avoid, 983; hidden valour like, 652.
Soldier, contingencies of the life of a, 330; slave to money-getting like runaway, 660.
Soldiers, manly sons of country-bred, 812.
Song, ability to bestow gift of poetic, 99; cares lessened by, 471; cares relieved by, 406; courage incited by, 381; delight of the gods in poetic, 100; every ill lightened by, 620; mortals exalted by, 88; Muse invoked to weave chaplet of lyric, 47; a woman skilful in, 215.
Sores, false shame hides, 890.
Sorrow, wine and song solaces of grim, 620.
Soul, the, 201; correct training strengthens, 792.
Souls, pure, 39.
Spectator, simplicity in acting moves the heart of the, 902.
Speech, freedom of, 23.
Sphere, wise man's mind complete like a, 916.
Spirit, a contented, 542; incorruptible, 83.
Splendour, surpassing, 465.
Sport, Venus's cruel, 851.
Sports, a man's love for childish, 12; youth's, 301.
Spring, coming of, 186; picture of, 337, 879.
Stage, revolting scenes not to be produced on, 528, 769.
Standard, a purely material, 978.
State, corruption in family makes unsound the, 327; men's first care was once for the, 686; warning to the Ship of, 926.
Statesman, a prudent, 234.

Station, discontent with one's, 631; special envy incident to high, 393.
Steed, the worn-out, 878.
Sterns, the timid sailor trusts not to painted, 555.
Stock, fine animals come from noble, 238.
Storm, a day of wintry, 331.
Story-teller, the, 295.
Stream, music of mountain, 483.
Strife, hoary hair calms minds eager for, 424; ruin caused by internal, 30.
String, always blundering on same, 804.
Stupidity, typical, 80.
Style, brevity of expression and variety needed in one's, 236.
Subject, heart of the, 373; scope for imagination within limited, 246.[1]
Subjects, originality in dealing with familiar, 693.
Suffering, companions in, 611; glory through, 461.
Sufficiency, a, 612; one is not poor who has a, 653.
Summer, delights of, 427; last rose of, 476; quiet refuge from heat of, 319.
Sumptuousness, avoid, 260.
Superfluity, 247.
Supernatural, advice given tragic poets about introducing the, 511.
Sympathy, 954.

T

Task, a few faults may be pardoned in long, 630.
Tastes, great variety of, 101, 103, 565, 573, 603, 772, 785, 918.
Teacher, importance of brevity in a, 721.
Teachers, good-natured, 697.
Temperaments, incompatible, 603, 851.
Tension, relaxation needed from point of high, 533.
Theme, the poet's noble and lofty, 554.
Themes, reports for venturing on mighty, 178.
Thinking, good writing begins in good, 827.
Thirsty, do you seek golden cups when, 594.
Thought, absorbed in some trifling, 850.

[1] This quotation comes from the following lines, which form the heading of the first issue of *The Spectator*, for March 1, 1711.

Non fumum ex fulgore, sed ex fumo dare lucem
cogitat, ut speciosa dehinc miracula promat. — A. P. 143.

Smoke he (Homer) never means to bring from a bright blaze, but out of smoke to give light, that after that he may show things striking and marvellous.

Thunder, Jupiter's rule in the sky proved by, 89.
Time, changes effected by, 722; damaging, 157; swift flight of, 152, 217, 228, 286, 351, 921, 941.
Tipsiness, various effects of, 733.
Toil, lyre the solace of, 602; palm of victory without, 114.
Tomb, housebuilder unmindful of the, 839.
Tongue, bridle your, 727.
Topic, a great writer may give beauty to even a commonplace, 900.
Topics, difficulty of originality in treating familiar, 184.
Trade, let each one follow his own, 631, 709.
Tragedy, 845; advice given writer or actor of, 875; simplicity of language effective in, 902.
Training, athlete formed by rigorous, 765; effeminacy counteracted by severe, 232; manliness produced by stern, 905; soul strengthened by correct, 203, 792.
Translation, advice to one making a, 523.
Tranquillity, bulwark of domestic, 155.
Travel, all do not have same opportunities for, 564.
Trespasses, forgiveness of, 18.
Trial, rising superior to every, 11.
Trifle, a mere, 414.
Trifles, quarrel about, 694, 807.
Troubles, how to escape, 275.
Truth, doctrine of the equality of offences does not agree with real, 762; pursuit of, 390, 746.
Turning, it is a long lane that has no, 579.

U

Understanding, prayer against dulness of, 674.
Uninitiated, ignorant multitude of, 605.
Unsung, heroes unwept because, 994.
Unworthy, honours often bestowed on the, 766; sometimes we may introduce one who is, 256.
Urn, each name in turn drawn from death's, 619, 622.
Usage, words have their day in accordance with general, 876.
Use, silver shines from, 592.
Usurer, hard-heartedness of, 713; ruling passion of, 314.
Utility, public, 949.

V

Valour, monument raised for, 136.

Value, generosity in things of little, 780.
Vanity, a poet's, 893.
Venus, ill-suited persons bound together by, 851.
Verses, correction of ill-formed, 447; satisfaction of inferior poets in their, 802; victim of love has lost all interest in writing, 541.
Versifier, ridicule of the, 65.
Vessel, do not pour water into a full, 624.
Vices, virtues turned into, 585.
Victory, a bloodless, 888.
View, house praised for commanding distant, 419.
Vigour, loss of youthful, 289.
Viper and File, allusion to fable of, 280.
Virgin, undying glory of a noble, 887.
Virtue, decay of domestic, 263; the disuse of false expressions[1] taught by, 975; guardian of strict, 979; if you would be happy pay attention to, 874; preciousness of, 966; purity of, 383; sin hated from love of, 604; soaring aspiration of, 883; splendid dower of, 208; tolerant only to, 938.
Wants, happiness of one with few, 699; winds and storm harass not man with few, 174.
War, appeal not to renew civil, 782; carnage of, 761; direful effects of civil, 30; fierceness of, 297; in peace prepare for, 376; passion begets, 439; women cause of, 501; youth hardened in school of, 36, 809.
Warrior, unrestrained rage drives on the fierce, 132.
Water, music (in nature) of, 427, 435, 483.
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[1] E. g., to call a man "happy" simply on account of his wealth is opposed to right reasoning.

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[1] *Tormentum* (see quotation), a spur, is literally "rack."

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